A
000 104 853
7
UC SOUTHERN REGIONAL LIBRARY FACILITY

THE LIBRARY OF THE UNIVERSITY OF CALIFORNIA LOS ANGELES

THE LIBRARY OF THE UNIVERSITY OF CALIFORNIA LOS ANGELES

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/twohundredthanni00kensiala

THE MEETING HOUSE
1774

1712 1912

Two Hundredth Anniversary

Kensington Congregational Church

ORGANIZED DECEMBER 12, 1712

KENSINGTON, CONNECTICUT

JUNE 29th, 30th, JULY 1st, 1912

Stack
Annex
5
041
130

CONTENTS

	Page
The Programme	7
The Anniversary in Narrative	15
The Sermon, Rev. Cornelius W. Morrow, D.D.	22
Address at the Christian Lane Cemetery, Deacon David N. Camp	30
The History of the Kensington Church, Rev. Carleton Hazen	33
The Ministers of the Kensington Church, Hon. Livingston W. Cleaveland	64
Historical Sketch of the Sunday School, Mr. Arthur W. Upson	85
Rev. Horace Hooker, D.D., Rev. Sherrod Soule	95
The Glory of an Old New England Town, Rev. Francis E. Clark, D.D.	98
Anniversary Committees	104
The Pastors	105
The Deacons	106
The Sunday School Superintendents	107
Members Received	108

20012456

ILLUSTRATIONS

The Meeting House	Frontispiece
The Place of Worship	7
Rev. Cornelius W. Morrow, D.D.	22
Rev. Magee Pratt	22
Rev. Henry L. Hutchins	22
The Home of Rev. William Burnham	30
The Home of Rev. Samuel Clark	30
Rev. Benoni Upson, D.D.	38
The Home of Rev. Benoni Upson, D.D.	46
The Home of the Ministers since 1870	46
Rev. Royal Robbins	54
The Home of Rev. Royal Robbins	54
Rev. Elias B. Hillard	62
The Soldier's Monument	62
Rev. Alfred T. Waterman	70
Rev. James B. Cleaveland	70
Hon. Livingston W. Cleaveland	70
Rev. Arthur J. Benedict	78
The Chapel	78
Rev. William B. Tuthill	94
Rev. A. Ferdinand Travis	94
Rev. Edgar H. Olmstead	94
Rev. Carleton Hazen	94
The Meeting House Seating Plan, 1815	102 and 103

THE PLACE OF WORSHIP

Programme

SATURDAY AFTERNOON, JUNE 29

Pilgrimage to Ancient Cemeteries

Christian Lane Cemetery

2.15 o'clock

REV. CARLETON HAZEN *Presiding*

HYMN

I

O God, beneath Thy guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshipped Thee.

II

Thou heard'st, well pleased, the song, the prayer;
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

III

Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

IV

And here Thy name, O God of love,
Their children's children shall adore
Till these eternal hills remove,
And spring adorns the earth no more.

PRAYER Rev. Henry W. Maier

ADDRESS Dea. David N. Camp, New Britain

ADDRESS Mr. George Dudley Seymour, New Haven,
a descendant of Rev. William Burnham

HYMN

I

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:

II

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

III

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

IV

Our God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last
And our eternal home:

BENEDICTION

The East Cemetery

4.00 o'clock

HYMN

I

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia! Alleluia!

II

Thou wast their rock, their fortress, and their might;
Thou wast their Captain in the well-fought fight;
Thou, in the darkness drear, their one true light.

III

O may Thy soldiers, faithful, true and bold,
Fight as Thy saints who nobly fought of old,
And win with them the victor's crown of gold.

IV

O blest communion, fellowship divine.
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.

V

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost.
Alleluia! Alleluia!

ADDRESS Rev. Frank G. Woodworth, D. D., Tougaloo University, Miss., great-grandson of Rev. Benoni Upson, D. D.

ADDRESS Mr. Harry Pelham Robbins, New York, grandson of Rev. Royal Robbins

PRAYER Rev. Arthur J. Benedict, Arizona

HYMN *Written by Rev. Royal Robbins for the two hundredth anniversary of the settlement of Farmington*, 1840

(Stanzas 1, 2, 8, 9)

I

O'er these fair plains the years have rolled,
Till twice an age its tale has told
Since first our sires, Heaven's favored race,
Sought here their home and resting-place.
The ages pass, but God remains,—
We'll praise Him in our grateful strains.

II

The day and scene, in history's page,
Afresh our hearts and thoughts engage,
When on this spot the pilgrim band
In faith gave each to each his hand.
The ages pass, but God remains,—
Our Savior God, o'er earth He reigns.

III

Fourscore and four our fathers were—
A little flock, but strong in prayer;
Bright beamed their eye of faith and love,
As fixed its gaze on things above.
The ages pass, our God remains,—
Our fathers' God, o'er heaven He reigns.

IV

Now grown in numbers to a host,
Whilst circling towns their parent boast,
We own with grateful hearts the care
Which saved the flock from every snare.
The ages pass, but God remains,—
Our God and theirs, o'er time He reigns.

V

Sweet plains, with peace and plenty crowned!
Once the wild native's hunting ground!
No trace ye bear of savage foes:
So changed—save where their bones repose!
The ages pass, but God remains,—
Who works all changes, or restrains.

VI

Reap we the fruit of all their toil,—
Our cheerful homes, our fertile soil,
Our dear domestic altars, where
We pour affection's hallowed prayer.
The ages pass, but God remains,—
Whom grace selects, His power maintains

VII

Here freedom, laws, and justice live—
Here schools their blest instruction give;
The Sabbath's holy rest is here,
And temple-throngs to God draw near.
The ages pass, but God remains,—
Whom He transfers, He too sustains.

VIII

Then will we hold in solemn trust
Their chartered rights, as honored dust,
And best their virtues shall proclaim,
As on our hearts we bind the same.
The ages pass, but God remains,—
We'll give Him praise in endless strains

IX

Time bears us on to where they rest
In the long slumber of the blest;
There may our dust in peace be found,
When the last trump shall rend the ground.
The ages pass, but God remains,—
O'er His eternity He reigns.

BENEDICTION

SATURDAY EVENING

8.00 o'clock

Reception in the Church Parlors

All friends of the Church are invited

9.40 to 10.00 o'clock

Organ Recital in the Church, Mr. Robert A. Squire, Meriden

SUNDAY, JUNE 30

Morning Worship, 10.45 o'clock

ORGAN PRELUDE "Largo" *Handel*
Mrs. Carleton Hazen

DOXOLOGY

INVOCATION AND LORD'S PRAYER The Pastor

GLORIA PATRI

RESPONSIVE READING Portion 24

HYMN 101 "Holy, holy, holy, Lord God Almighty"

ANNOUNCEMENTS AND OFFERING

SCRIPTURE LESSON

PRAYER

RESPONSE "Still, still with Thee"

HYMN 894 "Mighty God, while angels bless Thee"

SERMON "The Mission of the Church of Jesus"
Text: Sayings of Jesus, Logion 5
Rev. Cornelius W. Morrow, D. D., Fisk University, Tennessee

HYMN 776 "The Church's one Foundation"

BAPTISM AND RECEPTION OF MEMBERS

COMMUNION

Ministers, William B. Tuthill, A. Ferdinand Travis

Deacons, Samuel A. Hart, Sidney M. Cowles

Former Deacons, Henry M. Cowles, Leander A. Bunce

Assistants, Claude W. Stevens, Thomas W. Emerson

HYMN 693 "I love Thy kingdom, Lord"

BENEDICTION

INTERMISSION

SUNDAY SCHOOL COMMEMORATION

THOMAS W. EMERSON, *Superintendent*

HYMN 508 "Shepherd of tender youth"

PRAYER

HYMN 537 "For the beauty of the earth"

HISTORICAL SKETCH of the Sunday School,
Mr. Arthur W. Upson, New Britain

PRIMARY SONG "Building day by day"

ADDRESS "Children then and now," Rev. William B. Tuthill, Portland, Me.

HYMN 438 "Savior teach me day by day"

BENEDICTION

SUNDAY EVENING

7.00 o'clock

Commemoration of Young People's Society of Christian Endeavor

LOUIS R. GOODRICH, *President*
REV. ARTHUR J. BENEDICT, *Founder*

ORGAN AND PIANO PRELUDE "Der Freischutz" *Weber*

Mrs. Sidney M. Cowles, Mrs. Carleton Hazen

HYMN 115 "The King of Love my Shepherd is"

RESPONSIVE READING Portion 5

HYMN 570 "Go forward, Christian soldier"

PRAYER Rev. A. Ferdinand Travis

HYMN 534 "O Savior, precious Savior"

GREETING, Mr. F. C. Bidwell, Hartford,
President of the Connecticut Christian Endeavor Union

ADDRESS Rev. Francis E. Clark, D. D.,
President of the United Society of Christian Endeavor

HYMN 499 "Master, no offering"

ADDRESS "The Church and the Community,"
Rev. William A. Bartlett, D.D. Hartford

HYMN 446 "My gracious Lord, I own Thy right"

BENEDICTION

MONDAY AFTERNOON, JULY 1

2.30 o'clock

REV. CORNELIUS W. MORROW, D. D., *Presiding*

PRELUDE Grand March *Gounod*

Mrs. Carleton Hazen

HYMN 159 "O God, the Rock of Ages"

DEVOTIONAL SERVICE Rev. Samuel A. Fiske, Berlin

HYMN 692 "Glorious things of Thee are spoken"

THE HISTORY OF THE KENSINGTON CHURCH

Rev. Carleton Hazen, Pastor

HYMN 695 "O where are kings and empires now"

THE MINISTERS OF THE KENSINGTON CHURCH

Hon. Livingston W. Cleaveland, New Haven

HYMN "O'er these fair plains the years have rolled" *Tune*: St. Catherine, page 20 (Stanzas 1, 6-9)

GREETINGS

Farmington, *the Mother*, Rev. Quincy Blakely

New Britain First, *a daughter*, Rev. Henry W. Maier

Worthington, *a daughter*, Rev. Samuel A. Fiske

Middletown, Rev. Azel W. Hazen, D. D.,
invited to become pastor of the Kensington Church, 1867

Kensington Methodist Episcopal Church, Rev. Charles S. Ball

The Missionary Society of Connecticut, Rev. Sherrod Soule

HYMN 770 "Blest be the tie that binds"

BENEDICTION

Supper and Social Hour The Women of the Church, hostesses

MONDAY EVENING

7.30 o'clock

ORGAN AND PIANO PRELUDE "Rondo Capriccioso" *Mendelssohn*
Mrs. Sidney M. Cowles, Mrs. Carleton Hazen

HYMN 698 "A mighty fortress is our God"

DEVOTIONAL SERVICE Rev. Edgar H. Olmstead, Greenfield Hill

ANTHEM "Father, Thy children bow in adoration" *Sir Arthur Sullivan*

HYMN 562 "The Son of God goes forth to war"

MESSAGES FROM FORMER MINISTERS

1879	Cornelius Wortendyke Morrow, D. D.	1882
1882	Arthur Jared Benedict	1889
1892	Magee Pratt	1896

HYMN 94 "O Holy Father, who hast led Thy children"

1897	William Bodle Tuthill	1899
1900	Alonzo Ferdinand Travis	1904
1904	Edgar Hammond Olmstead	1908
1909	Carleton Hazen, presiding	

HYMN 779 "Hail Thou God of grace and glory"

PRAYER AND BENEDICTION

Former Ministers Deceased

1712	William Burnham	1750
1756	Samuel Clark	1775
1779	Benoni Upson, D. D.	1826
1816	Royal Robbins	1859
1860	Elias Brewster Hillard	1867
1868	Abraham Chittenden Baldwin	1869
1869	Alfred Tileston Waterman	1874
1875	James Bradford Cleaveland	1879
*	* * * *	*
1889	Henry Learned Hutchins	1892

THE ANNIVERSARY IN NARRATIVE

At the old cemetery in Christian Lane, where the first minister and many of the forefathers were buried, the celebration of the Two Hundredth Anniversary of the Kensington Congregational Church began on Saturday afternoon, June 29th, 1912. The date was chosen as a more convenient season than December 10th, the real anniversary day.

A large number of people gathered from near and far, many having been present two years earlier when Emma Hart Willard Chapter, D. A. R., having restored the old cemetery from a condition of utter neglect, held commemorative exercises; and many words of appreciation were spoken of this, the crowning memorial work for the town of Berlin of this patriotic body of women, but for which the gathering on the present occasion would hardly have been possible. The huge boulder near the gateway bears the names of about forty early families of the settlement, and upon one of its faces are grouped the names of the seven "pillars of the church," as follows: Burnham, Lee, Judd, Seymour, North, Hart, Cowles. In the field adjoining may be traced the outline of the fort where the early settlers found safety from the attacks of the Indians, and on the slope a few rods away is the site of the first meeting house, where a granite marker was placed a number of years ago by the Ruth Hart Chapter, D. A. R., of Meriden.

The company joined in the hymn, "O God, beneath Thy guiding hand," and Rev. Henry W. Maier of the First Church, New Britain, led in fitting and impressive invocation. An address was given by Hon. David N. Camp of New Britain, who had been the speaker two years earlier and whose knowledge of the history of this region is probably unsurpassed. Mr. George Dudley Seymour of New Haven spoke briefly, representing the descendants of Rev. William Burnham, the first minister, and also of Richard Seymour, the leader of the Great Swamp Settlement. After singing "O God, our help in ages past," Rev. Carleton Hazen pronounced the benediction.

Thence the pilgrimage continued to the East Cemetery in Kensington, in which are the graves of the three succeeding ministers, Samuel Clark, Benoni Upson, D. D., and Royal Robbins, whose pastorates, joined with that of William Burnham, cover a period of one hundred and forty-seven years. Of this fact Rev. Royal Robbins speaks as follows in his farewell sermon: "My settlement was June 26th, 1816, just forty-three years ago this day. There has been no dismission of a minister until now, which is a rare instance of stability in the pastoral relation in the history of our churches and societies; as also the instance is rare of so prolonged pastorates in succession..... There have been instances of long pastorates in individual, isolated cases, but long pastorates in succession with no dismissals are not often, I think, to be found."

The hymn, "For all the saints who from their labors rest," was sung, and prayer was offered by Rev. Arthur J. Benedict. Rev. Frank G. Woodworth, D. D., representing the descendants of Rev. Benoni Upson, D. D., gave a brief address rich with allusions to his notable ancestor, whose pastorate was longer than any other in the history of the church. A telegram from Mr. Harry P. Robbins, a grandson of Rev. Royal Robbins, who had expected to be present and speak, expressed the greatest regret and disappointment that he was unavoidably detained, and contained these sentences:"When we hear so much of social and political unrest, the celebration of the two hundredth anniversary of a country church is, in my opinion, a very reassuring incident. My father and I join in best regards to you and your committee." A telegram was also received later from Mr. Royal Robbins, another grandson of Rev. Royal Robbins. The hymn written by Rev. Royal Robbins for the two hundredth anniversary of the settlement of Farmington in 1840, with its refrain, "The ages pass, but God remains,— O'er His eternity He reigns," followed by the benediction, very fittingly concluded the afternoon program. At both cemeteries the singing of these choice hymns, led by a cornet, was a notable and impressive feature.

Saturday evening in the church parlors a reception to visitors and former pastors was largely attended. Light refreshments were served, and at the close the ushers led the way to the audience room, where a brief organ recital was given by Mr. Robert A. Squire of Meriden upon the sweet-

toned organ which is one of the most valued possessions of the church.

On Sunday morning the extreme heat of the preceding afternoon had abated and the sun rose upon a perfect summer day. Refreshed by this change the residents of Kensington and their guests gathered at the church in numbers which filled it to the doors. The pastor, Rev. Carleton Hazen, conducted the opening worship. Rev. Francis E. Clark, D. D., of Boston, read the fifty-eighth chapter of Isaiah and offered the prayer, which was wonderfully impressive. One sentence breathes the spirit of the prayer: "As good as the past has been, may the future, O Father, be even better."

Rev. Cornelius W. Morrow, D. D., who came to Kensington in 1879, immediately after his graduation from Union Theological Seminary, and whose pastorate was the earliest of any living minister, preached the sermon. Those in the congregation who remembered the eloquence and enthusiasm of his earlier years felt that Dr. Morrow had lost none of his fervor, but that the varied experiences of a life full of good works had strengthened and deepened his power of appeal for the truth.

Following the sermon, the pastor baptized an infant and received four persons into the fellowship of the church. Rev. William B. Tuthill and Rev. A. F. Travis conducted the communion service, a tender, solemn sacrament, never to be forgotten by the large number who were partakers and witnesses. Two former deacons, Henry M. Cowles of Southington and Leander A. Bunce of New Britain, assisted the present deacons. The Worthington Church graciously loaned its communion service for the occasion.

The Sunday School hour was occupied by a number of hymns, one by the primary department; an historical address by Mr. Arthur W. Upson, a former superintendent; and an interesting address to the children by Rev. William B. Tuthill on "Children Then and Now." At this session Thomas W. Emerson, the superintendent, presided.

Sunday evening was given to a Christian Endeavor rally. Louis R. Goodrich, the president of the Kensington society, greeted the assembly and introduced the presiding officer, Rev. Arthur J. Benedict, now of Pearce, Arizona, who while pastor of the Kensington Church organized in 1883 the first "full-fledged" Christian Endeavor Society in Connecticut. The

president of the State Union, Mr. F. C. Bidwell, was present with greetings, and a large representation of Christian Endeavor Societies from neighboring churches was gathered, eager to hear Rev. Francis E. Clark, D. D., the founder of Christian Endeavor. It was estimated that there were four hundred persons present.

In introducing Dr. Clark Mr. Benedict said, "I envy not the man upon whose head rests the crown of temporal authority; I envy not a king or the President of the United States; but I do feel like envying the man who sits here tonight, who has the affection of young people the world over. He has won by the power of his personality something greater than can be told. He has as no other man the tender love of a great multitude."

Dr. Clark said that the Christian Endeavor idea was not a recent one. "Back in Bible times, when Andrew found his own brother Simon and brought him to Jesus, he was doing Christian Endeavor work, bringing some one else to the Master." Later in the address he said, "It is not a society we laud tonight, not a church two hundred years old we praise, but it is the great Head of the church and the society we would praise. We must love Him who first loved us and give to Him what He desires of us. If we do this, I am sure this church will live another two hundred years."

Rev. George H. Hubbard of Foochow, China, a missionary of the A. B. C. F. M., who introduced the Christian Endeavor idea in that far away land, brought greetings from the seven hundred Endeavor Societies in China. Mr. Hubbard modeled the society in Foochow from the constitution of the Kensington society.

The closing address of the evening was by Rev. William A. Bartlett, D. D., of Hartford, on the subject, "The Church and the Community." Dr. Bartlett said, "Its purpose must be to do good, to save, to protect, to teach and to feed." In closing he said, "In the old cemeteries visited yesterday sleep many who have worshipped in this church in times past. This is a sweet and solemn time. We are stepping over the threshold of two centuries. Let us go forth into this new era with our faces turned toward God, determined to do his will." After the hymn, "My gracious Lord, I own Thy right," the services of the day closed with the benediction by Rev. George H. Hubbard.

Monday morning was left free for social enjoyment, and many availed themselves of the opportunity to visit the historical exhibit in the gallery of the church. The original records of the church, society and Sunday-school; a type-written copy of the church records made and presented by Miss Susan A. Peck of Plainville; the ancient pewter tankard used in the first meeting house; the silver communion service presented in 1793 by Dr. Joseph Wells; the pulpit desk and communion table used in the time of Rev. Royal Robbins; a writing desk of Rev. Benoni Upson, and an inventory of his estate; a large flag made by the women of the church in 1863; a collection of hymn books used in the church, one as early as 1785; a portrait in oil of Rev. Royal Robbins, loaned by Mr. Henry Robbins; a file of manuscript sermons of Rev. Royal Robbins, including his farewell sermon;—these were some of the interesting things shown.

The historical committee had also procured and placed in the parlors the portraits of the deceased ministers, except the two earliest, of whom there is no known likeness, several being gifts from descendants of the pastors. Upon the south wall of the audience room a memorial tablet has been erected, carved in oak from a timber of the first minister's house, bearing this inscription:

THE KENSINGTON

CONGREGATIONAL CHURCH

1712-1912

In the corresponding space on the other side of the room the names of the ministers are engrossed and framed in the same ancient wood.

Monday afternoon the public services in the church were resumed. After the organ prelude and the opening hymn, worship was led by Rev. Samuel A. Fiske of the Worthington Church. The history of the Kensington Church was given by the pastor, Rev. Carleton Hazen. Its reading occupied a little more than an hour, but it proved of such great interest that it held the audience without apparent fatigue, and contained many details never before gathered together, for the discovery and presenting of which the writer places the church under great and lasting obligation.

Honorable Livingston W. Cleaveland of New Haven, a son of one of the pastors, followed with an address upon the Ministers of the Kensington Church. This subject could hardly have been assigned to any person who better appreciated both the humorous and the serious side of the New England ministers' life. It sparkled with fun, abounded in tender allusions to the patient, self-sacrificing work of these good men, and was rich in valuable historical material gathered from many sources. In connection with his work upon this paper Mr. Cleaveland prepared a very careful and extensive bibliography, which is given to the church for preservation.

There followed brief greetings from Rev. Quincy Blakely of the Mother Church in Farmington; Rev. Henry W. Maier of the First Church, New Britain; Rev. Samuel A. Fiske of the Worthington Church in Berlin; Rev. Azel W. Hazen of Middletown; Rev. C. S. Ball of the Methodist Episcopal Church of Kensington; and Rev. Sherrod Soule of the Missionary Society of Connecticut, who gave a sketch of Rev. Horace Hooker, a native of Kensington. The long but intensely interesting session closed with the hymn, "Blest be the tie that binds," and the benediction by Dr. Morrow, who presided during the afternoon.

The attendance upon this session included the pastors of nearly all the churches in the Central Association, all of the former pastors of the Kensington Church now living and many representatives of churches near and far. It was indeed a notable assembly.

After its close the women of the Kensington Church were hostesses at supper to about two hundred and twenty-five guests. Grace was said by Rev. Magee Pratt, and the spirit of Christian fellowship and love abounded.

The session of Monday evening brought the Bi-Centennial to a close. It was devotional, yet designed to be reminiscent and in somewhat lighter vein, and was attended chiefly by present and former residents of Kensington. The pastors were seated together upon the platform, and the church rejoiced to see gathered into one group these men who have been its leaders, each one of whom brought his message of love and encouragement.

And so in this story of the Anniversary we try to tell something of two hundred years—to show the power and truth of the lives of those who have guided the church from its pioneer

struggle down through the centuries to the present—to hear again the voices of those righteous men whose effectual and fervent prayer has availed much—to hold up the example of those faithful lives as an inspiration for our own devotion and effort for the church and the kingdom of God.

"To her my cares and toils be given,
Till toils and cares shall end."

THE MISSION OF THE CHURCH OF JESUS

Sermon by Rev. Cornelius W. Morrow, D.D.

"Raise the stone and there shalt thou find me, cleave the wood and there am I."

These suggestive words are found in a Greek papyrus containing sayings of Jesus, a papyrus probably dating as far back as the year 140 of our era. It was discovered by Grenfell and Hunt, two Egyptologists, at the little hamlet, Behnesa, where once stood the flourishing Roman city, Oxyrhynchus, "one of the chief centers of early Christianity in Egypt," 120 miles south of Cairo.

I am using these words as meaning that Christ is in all the normal activities of men,—in our industrial life, in our political life, in our professional life, in our life in the home,—as truly as in our religious life in the restricted sense of this expression, and that he is to be sought and honored in all the normal activities of man.

The theme to which your attention is asked is the mission of the church of Jesus. Let us reverently seek to get clearly in mind the end which our Lord would have his church keep in view and strive to realize.

To study a person, or an institution, intelligently we must have ideals, or standards. We cannot judge without principles upon which to base our decision. Now a Christian church is to be estimated from the point of view of the program of Jesus. This is evident in the very name Christian,—that is to say, Christlike. A worthy church is one that follows the Divine Master.

Proposing in a reverent spirit of inquiry to regard the church from such an angle, the question arises, what was the aim in life, the mission, of the Lord?

He plainly taught that he came to establish the Kingdom of God, or of Heaven,—the terms are synonymous; and therefore, the question arises, what did He mean by that kingdom?

REV. CORNELIUS W. MORROW D.D.

REV. MAGEE PRATT

REV. HENRY L. HUTCHINS

Now, undoubtedly He meant God's reign in the hearts of men. Unmistakably He had reference to their spiritual life and, unquestionably, He had reference to their personal relation to God. He not only recognized, but stressed man's responsibility as an individual; but, on the other hand, he did not fail clearly to emphasize the fact of man's being of necessity a social creature, as in the Parable of the Prodigal Son and of the Good Samaritan. Man lives in relations with his fellows; he is a son, a husband, a father, a citizen, a business man, a professional man. As such Christ beheld him, and enjoined upon him the duty and privilege of living in those relations the only truly moral, satisfactory and triumphant life, which is the life of righteousness.

There is no good ground for holding that He aimed to set up a political kingdom, but He did purpose to introduce and to make supreme a moral kingdom which should furnish the form and spirit of all the thoughts and activities of men in all their relations both to God and to one another. "Jesus differed," a recent writer rightly says, "from the apocalyptists in looking not for the destruction of the present world, but for its absorption to a large extent by the new kingdom which was near at hand."

Even were this teaching not explicitly found in the life and words of the Great Master, it would be there implicitly, if His doctrine be true; for man is not an individual in any but a very restricted sense. When you think of him as an individual self,— i. e., by analyzing him as a psychical being, throw out all the elements that belong to him as a social self,—you have what Aristotle would call a beast; indeed, something less than most beasts, for almost all beasts have some social characteristics. Take from a man his social characteristics and you remove from him his love, his language and his religion; and that is not all you remove from him. The truth is that we are not regarding concrete reality when we speak of man *and* society; as a matter of fact, it is always man *in* society. He is an integral part of society. He cannot exist sundered from his fellows; and as he withdraws from them he commits harakiri. Even for him to think much of himself as separated from others may be an evil thing, as it may result in a sickly, pietistic frame of mind and a feeling of irresponsibility with respect to those obligations which devolve upon him as in brotherly relations to others.

Now, as far as Jesus is concerned, He not only recognized man as a social being, but enlarged and deepened the conception of him as such. The religious views of the ancient Hebrews were racially narrow. It was of course under Christ's inspiration that St. Paul conquered his race prejudice and went to the Gentiles with his message of salvation. Today the disciples of Christ are becoming impressed by the momentous truth, that Christianity is not only very extensive, but very intensive, not only comprehensive, but minutely particular. We see that it proposes not only to touch everybody, but to breathe its spirit of love into every legitimate human relation. It proposes to be supreme in human life down to its every detail. We are understanding that we cannot eat and drink to the glory of God, if we eat adulterated food and drink water with typhoid bacilli in it; and, further, that we must exert ourselves that our brothers shall, in this sense, also eat and drink to the glory of God.

Christ's program does not propose the establishment of a political kingdom, but it does propose the destruction, root and branch, of every political kingdom that is immoral, and to see to it that every political kingdom in all its elements is thoroughly Christian. It brooks no opposition in any respect in any human relation.

It seems to me plain that we need have no hesitation in saying that the mission of the Church of Jesus is to further, both directly and indirectly, the kingdom of God in all the ways in which the church can promote righteousness in human relations.

Both directly and indirectly. At this point there is danger of making a serious blunder. It is true that Jesus wrought some of His greatest achievements indirectly. He did not directly attack slavery, intemperance, and other rampant social evils of His day, yet His spirit and teaching have been the strongest forces on earth against them. For not making the direct attack He had good ground. Had He not hidden truth in parables, had He not struck in a cloaked way at many of the glaring vices of His times, it is not venturing too far to say He would not have been permitted to preach even the three and a half short years; and St. Paul and many of His successors had to be on their guard lest they should, by indiscretion, lose invaluable opportunities to sow Gospel-seed. But this fact should not be made the basis for any one of our

churches today here in America refraining from direct attack upon many social evils, which it can contend against not only without sacrifice of opportunity for service, but with increased opportunity through thus winning the respect of the community.

The indirect work of a Christian church may be very glorious; and where there is a large measure of the spirit of Jesus it must be; and of such indirect work I shall speak in a few moments; but, friends, when we pause to reflect do we not feel that Jesus, were He here on earth in America today, would not be silent on such questions as white slavery, divorce, special privileges, graft, bribery, adulterated food, the liquor traffic, child labor, the condition of the workingman and of the workingwoman? Speaking in no uncertain voice on these vital matters, which have to do not only with the body politic, but with the moral life of the nation, and involve the very existence of the church, He might have, perhaps, as nomadic a pastorate as He had of old in distant Palestine, but He would not be in any danger of being throttled; He could speak out, and He would speak out.

A church as His representative must take a mighty stand against flagrant wrongs in the social life about it, and must most earnestly and openly, here in America at least, seek to righten them; for only thus can it be a real power for righteousness in the community and in the world.

I say in the world. Speaking of the church in general, Rauschenbusch does not misstate when he says that "The non-Christian peoples are getting intimate information about Christianity as it works in its own home. They travel through our slums and inspect Packingtown. They see our poverty and our vice, our wealth and our heartlessness, and they like their own forms of misery rather better. Our unsettled social problems dog the footsteps of the church wherever it goes. The social wrongs which we permit at home contradict our gospel abroad and debilitate our missionary enthusiasm at home."

He also calls attention to the significant fact (significant as having a bearing on some of our national problems, but also as having a bearing on questions of world-wide extent) that the church in Germany, by its attitude in days gone by to the rights of workingmen, has practically lost them all. Now they are in the ranks of social democracy, which while admirable in some respects, yet is anti-church, atheistic and material-

istic, and, as you know, rapidly growing in numbers and power. The workingmen of America are teetering. If the church does not nobly, boldly, champion in their behalf the cause of righteousness against injustice and oppression, they will take the same attitude as their brethren beyond the seas. And as sure as that two plus two make four, the cause of the workingman is going to win out in America. It ought to win; but it ought to be manifestly espoused by the church. If it is not, then the church in this country will be in the desperate condition of the church in Germany which, it is to be most devoutly hoped, is not too late in its present endeavor to win back what it so stupidly and wickedly permitted to slip away; yes, practically drove away from the institution supposedly representing the Carpenter's Son. I am glad that the church in America is awakening to its duty and privilege in this and kindred respects and that Stelzle's splendid work in New York City, Graham Taylor's in Chicago, and that of other social workers, may be regarded as signs of the approach of a thorough-going humane movement in the sphere of the industrial life, a movement of world-wide reach and power, inspired by the spirit of Christ.

It should never be forgotten that a true Christian church is "the incarnation of the Christ-spirit on earth," and as such cannot go sweetly on its isolated way. It must not forget that its Lord came in the line of the Hebrew prophets, who were social reformers and statesmen, who did very little, if any, fighting for the church as an institution, but fought and sacrificed for righteousness, as set over against oppression, everywhere in the social fabric. They were opposed to a religion of merely beautiful forms and rites. So was Jesus. A true Christian church represents Him. It makes uncompromising war on social evils. There is no doubt as to where its minister stands. He is outspoken. He does not truckle to the man with the gold ring; and he should be able to rejoice in the knowledge that his people are with him as he humbly, but boldly, seeks to show that he, too, like his great Master, is one of the prophets of righteousness.

A church that realizes the mind of Jesus must, it seems to me, avowedly, courageously and untiringly work for the uplift of man in all respects. Its spirit should produce all forms of philanthropy. It should oppose evil in any direction. As it seeks the furtherance of the kingdom of God it should not be halted by the charge of stepping outside of its sphere. The

way in which our courts are run, the way in which our political conventions are conducted, the way in which our elections are carried on, the way in which business is done in Wall Street and elsewhere,—such questions concern the American church vitally, for here enters a course of conduct that has its root in man's moral nature; and where that is the case the church must act or forfeit its right to respect. In fact, when under such circumstances it does not act, it so far ceases to be Christian. Today in America there is no good excuse for the church's not playing a large, aggressive, positive part in the general national housecleaning that is already in progress. To do a great work for righteousness and through it acquire new life and increased influence there is an unparalleled opportunity for the church in this country. May this local church, and every church in the land, vigorously, outspokenly, directly engage in the battle for justice against injustice, honesty against dishonesty, purity against impurity, everywhere in the life social. Let there be no mincing of words. Rather permit the rich young ruler to stay outside of the church than to enter it with his gold, to introduce perchance the spirit of caste.

But there is another phase of the mission of a church, already referred to, to which I would draw special attention. A body of believers, animated by the spirit of Christ, always exerts a quiet, indirect, sometimes unconscious, influence,—an influence pervasive, transforming and mighty. It thus does a work which the human historian cannot put in his annals. The record, however, is kept above. Could we read the full story of the Kensington church we should be amazed and joyed to discover that in hundreds of instances the Christ-spirit transfigured human life, while those most concerned were perhaps scarcely conscious of the change being wrought in them, wholly unaware of the source of the transforming influence. Every truly Christian body has its hidden life, precious, fructifying, not less important than the life that is conspicuous. Prayers have been fervently made in this room and elsewhere, through the influence of this church, that were never voiced, but heard and answered by God. Under the persuasive words of the men of faith who have stood in this pulpit, the profoundest depths of the souls of many hearers have been stirred and a life in Christ begun, the preachers all unconscious of the good work wrought by them, perhaps never to know.

Then, how great, but real and fine that influence of a church which has its source in what I might call the mystic fellowship of its members. Those spiritually minded people, whom we call the Quakers, sometimes meet in a service where there are no audible prayers, no reading of the Scriptures, no speaking and no music; but to them and to any entering into the spirit of such a gathering, there is much uplift of heart and resultant strength for living the Christian life. And fellowship in every real communion of Christian men and women is spiritualizing. You and I, and all Christians, are blessed in our inner life just by sitting together in heavenly places with Christ and in Christ. Does not St. Paul teach us that by meditating on Christ we are transformed from glory to glory? The inner, secret life of the church is most blessedly and richly fruitful in the changes it brings to pass in our spiritual nature.

I am sure that did we know the heart-life of this church in all its height and depth, its length and breadth, we should be amazed at what God hath wrought through the instrumentality of this branch of Zion. Changes in the surface of the stream of the life of such an institution may be seen and studied, but changes equally as significant go on in the depths below, invisible to human eye. And this life, especially as concerns its depths, is not confined to the four walls of the church edifice, or to strictly religious exercises, but continues, or flows on, in pretty much every turn man's energy may take. "Raise the stone and there thou shalt find Me, cleave the wood and there am I." The spiritual life of the church does not become extinct when we separate at the door of the sanctuary and go forth to our tasks in the great work-a-day world. We take it with us. It sanctifies all we do; it breathes the spirit of love into all our relations with our fellow men.

So, then, the mission of the church is to represent Christ; to do the work He would have done; to further the Kingdom of God. The church is to work directly and indirectly. Wherever it can promote the spirit of love, wherever it can further the cause of righteousness, there it is to see its field of labor.

One has well said that "Christianity has called the church into existence, not the church Christianity. Great and noble has been the mission of the church, blessed and beneficent her influence; but the revealed truth entrusted to her keeping is greater than herself. She is a witness to her glorified Master, and, in the sense of her own dignity, to forget for a moment

the undivided supremacy of her living Head, is to cut away the ground beneath her own feet. The chased and ornamental cup is beautiful to the eye, but its use is to convey the water to the parched lips of the dying man. The failing senses of the suffering wretch will not heed the beauty of the cup, if it be empty of the living water. The glory of the church is in the faith committed to her charge."

And what is that faith? Not merely an abstract creed, but a living faith which moves men to organize themselves into churches, not simply in order to establish churches, but because through the agency of the churches they can co-operantly, as earnest, ardent, tireless followers of Christ, further the interests of the kingdom of God,—even righteousness in all the social relations of humanity.

My dear friends, for two hundred years the Kensington Church has been an organization loyal to its Glorious Head; and therefore, as we think of its future, we cannot doubt its continued devotion to Him; aye, we believe that with widened vision it will stand in this community for what is best and noblest, touching and transforming life in more directions and with greater particularity, helping, with increasing effectiveness, to usher in the great day when upon even the bells of the horses shall be inscribed the words, "Holy unto Jehovah."

ADDRESS AT THE CHRISTIAN LANE CEMETERY

Deacon David N. Camp

The early settlers of the Connecticut Colony were not only persons of strong religious faith and decided political opinion, but among them were men of unbounded enterprise. The first settlement of Hartford and Wethersfield had hardly been made and rude cabins erected, when inhabitants of these settlements, in 1639, petitioned the General Court "for some enlargement of accommodations at Unxos Sepos." The next year the grant was ordered, a settlement made, and in 1645, less than ten years after Rev. Thomas Hooker had crossed the wilderness from the vicinity of Boston to Hartford, Farmington became a town, with all the rights and duties of other towns in the colony. The governor, officers of the General Court, and some of the leading men from the older towns invested in the new enterprise. The place increased in population and importance. A church was organized in October, 1652.

In less than twenty years after Farmington became a town, attention became directed to this valley, as valuable for agricultural purposes. Jonathan Gilbert, Daniel Clark, officers of the General Court, and others, obtained grants of hundreds of acres in this place, then termed the Great Swamp. So uncertain were the bounds, that in one of the early grants to Gilbert he was allowed to take 350 acres, "provided that it be not prejudicial where he finds it, to any plantation that now, or hereafter, may be settled." The most direct path between Hartford and New Haven passed through this valley and brought the land into notice of travelers. Andrew Belcher, a Boston merchant, who had dealings with the Connecticut and New Haven Colonies, in passing between the two capitals seemed to have his attention called to this land. He married one of Gilbert's daughters, bought the tract of over a thousand acres owned by his father-in-law, and added to it by other purchases and grants from the General Court. He then pro-

THE HOME OF REV. WILLIAM BURNHAM
1709

THE HOME OF REV SAMUEL CLARK
1759

ceeded to construct roads and build tenement houses, preparing the way for settlement.

In the meantime the inhabitants of Farmington had extended their lines on the east to Stanley Quarter and East Street, and on the west by the side of the mountain to Hart Quarter. In 1686-7 Richard Seymour and others from Farmington began a settlement at Christian Lane. The families remained connected with the Farmington church, attended Sunday services at Farmington and buried their dead in Farmington churchyard. At that time, the bier on which the coffin was placed was usually borne by men from the house to the place of burial. The journey to Farmington on Sundays to attend public worship and on week days to bury their dead, taken as it was on foot, eight miles over a primitive path, through the woods, must always have been a wearisome one.

At length it began to be considered whether relief might not be obtained by having a minister for themselves a portion of the year. The purpose is shown in the petition to the General Assembly as follows:

"The principal and only moving cause of this our humble petition is the remoteness from any town, whereby we are under great disadvantage for our souls' good, by the ministry of the word and in that your humble petitioners may be under the better advantage to set up and maintain ye ordinances of Jesus Christ in that desolate corner of the wilderness, we humbly request that your honors will please to annex to our bounds for the only use of said society all those lands that are between our bounds southward and Wallingford bounds northward for the benefit of the taxes of said lands, for ye support of ye public charge of said society. October 15, 1705."

The petition was granted, a new society was formed and a minister engaged. About the same time the question of a more convenient place for the burial of their dead was considered. The Indians had a burial place on the banks of the Mattabesett to the east, and this beautiful place near the site of the meeting house, then building, was selected. Tradition tells us that the body of the generous donor of the plot, killed by the falling of a tree, was the first to be interred in this "God's Acre." (But Farmington records show that Mr. Burnham deeded the land, which he had previously purchased of Samuel Seymour, to the society.) The cemetery now became the resting place of the lifeless bodies of the dead from the Great Swamp

Parish, not only from the families living on the plain, but from those two or three miles distant, as far north as the Stanley Memorial Church in New Britain. In some instances whole families were laid side by side in this cemetery, while in others there were separations, one portion finding a resting place in this ground while another was resting in a churchyard at Farmington, or the later cemetery at New Britain. Stephen Lee, who more than any other man was instrumental in securing the organization of the Great Swamp church and society, whose name stands next the minister's in the records of the church and who was the leader in securing the incorporation of the New Britain Society at a later date, died the year before that act was consummated and was buried in this cemetery. His grave remains isolated and alone while those of his widow and a large family are to be found in other cemeteries. Though separated in their place of burial, their spirits may be united where there shall be no death and no parting.

The meeting house once standing on yonder bank as guardian of this cemetery has passed away. The brave men and women who walked these streets and followed the lifeless forms of loved ones to this consecrated place are gone, but this ground shall be held in grateful remembrance of the lives and deeds of those who founded this ancient church. The storms of more than a hundred winters had swept over these graves; the ravages of time had left their impress on every part of this enclosure; when willing hands guided by noble purpose reclaimed the grounds and made them worthy to mark the beginnings of a noble enterprise.

THE HISTORY OF THE KENSINGTON CHURCH

Rev. Carleton Hazen.

The history has been revised and expanded beyond the limits of the original address. Care has been taken to preserve the peculiarities of the ancient documents cited.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.—*Ephesians* 3:20, 21.

On the tenth day of December 1712 "the Second Church of Farmington was gathered, consisting of ten members, seven males and three females." On the same day William Burnham was ordained. It is an accepted tradition that the first meeting house was occupied at that time, still unfinished, but at least covered and floored.

Naturally we look back to find what had preceded this organization. The settlement in "The Great Swamp" was made in 1686 by several families from Farmington, under the leadership of Captain Richard Seymour. A fort enclosed with palisades for protection from the Indians was built at the center of the settlement, some distance north of the site of the Christian Lane cemetery. For some twenty years the people were accustomed to travel to Farmington, a distance of eight miles, on foot or horseback, for Sabbath worship. For several years after the death of the Farmington minister, Samuel Hooker, in 1697, there was a controversy in the town concerning the choice of his successor. It was during these years, and probably influenced by the controversy, that the movement for a distinct religious society in the Great Swamp was carried out.

The General Court, March 15, 1704, upon the application of several of the principal persons in Farmington, directed that the elders and messengers of the churches of the towns of Windsor, Hartford and Wethersfield should "hear, consider and resolve, whether the town of Farmington under their present circumstances ought to be divided into two ministerial societies."

The next year the town took action as follows:

"At a town meeting in Farmington, Septem'r 28:1705, Att the same meetinge the town by voat did manifest theyer consent that soe many of theyer inhabitants that doe or shall personally inhabit att the place called the great swamp,—soe many of them as see cause (none to be compell'd) that they become a ministerial society when they doe gain a capable minister amonge them and continue soe to be soe longe as they shall in a competently constant way retain such a minister amonge them, and when and soe long as they shall soe doe themselves and what estate they have there shall be free from the charge of the ministry elsewhear, allways provided that they shall for their own proportion of labour in the highways make and maintain the passages and highways they have ocation for there amongst themselves without involvinge the town in general therewith, etc."

In accordance with this "liberty" granted by the town, a petition, dated October 16, 1705, signed by twenty-nine men, headed by John Hart, Sen. and Richard Seymour, requested the General Assembly to "grant unto your humble petitioners a Settlement and Confirmation of a Society at a place Called the Great Swamp within farmington bounds." This petition was granted and the new society appears to have actually had its beginning as an organization in March 1707; for in that year the town of Farmington voted "that their dues to the support of a minister here be abated from March last, provided the selectmen certify who those persons are who have there covenanted to each other to support the present means they have."

According to an agreement between Mr. Burnham and the society, dated 1709, his ministry was to continue for the space of nine years, dating from November 11, 1707, in order to confirm his title to the house and lands granted by the society for his settlement; and we infer that his ministry commenced at that date. The articles of settlement proposed by Mr. Burnham and accepted by the society refer to the house for the minister as already begun, and specify that "the two Loer rooms are to be finished at or before the last day of March 1710," the remainder within twelve months thereafter. It is supposed that the first meeting house was begun at about the same time, but the record is not preserved.

Instead of missionary aid, which new enterprises of more recent times are wont to receive, the General Court granted release from the payment of "countrie rates" for four years from May 1708. Also in 1709 the voluntary feature of the society was changed by the Assembly, with the consent of the town, making all the inhabitants within the limits of the Great Swamp and all improved lands taxable for "setting up and

maintaining the publick worship of God there." Still further assistance was rendered by an act of October 1710, making the unimproved lands taxable at the rate of half a penny for each acre in each year for and during the term of four years, "for the promoting and enabling them to settle a minister of the gospel amongst them, and to build a meeting house and minister's house." A petition for such aid, signed by three ministers, T. Woodbridge, T. Buckingham and Stephen Micks, gives an interesting estimate of the difficulty of the situation:

> "The respect which we owe to religion & the low state of the Inhabitants of the Southern part of farmington (whereby the support of the publick worship of God among them in a decent & becoming manner seems very heavy to them) . . . . the Court will direct for their lightening [a tax upon unimproved lands], a testimony of their care to prevent irreligion & heathenism growing up in the familys of such hamlets, ... for we cannot but think if their removal so far into the wilderness were necessary for the temporal subsistence of themselves and theirs, it should be much more necessary that God's worship be supported for their eternal salvation."

The next step was an act of October 1711, authorizing the organization of a church:

> "This assembly grants liberty to the inhabitants of Farmingtown Village" (so the settlement was often called in early days) "at and near the Great Swamp, by and with the approbation of their neighboring elders and churches, to gather a church and call a minister to office among them, according to the rules of the gospel and the order of discipline established by this government."

This was only three years after the "order of discipline" known as the "Saybrook Platform" was established. The action forming the church and ordaining the minister was taken, as already stated, a little more than a year later, December 10, 1712. At that time there were between forty and fifty churches in Connecticut. With the exception of Wallingford this is the oldest church in the Central Association. [Wallingford was transferred to the New Haven Association a few months after the anniversary.] Four churches were represented at the organization. "The Reverend ministers assisting were Timothy Woodbridge of Hartford, Thomas Buckingham of Hartford, Stephen Mix of Weathersfield, Samuel Whitman of Farmington." There were "seven pillars," as the first male members were customarily designated in many churches, and the wives of three of them. These were William Burnham—Pastor, Stephen Lee and his wife, Anthony Judd, Samuel Seamore and his wife, Thomas North, Thomas Hart and his wife and Caleb Cowles, a total of ten members. Anthony Judd was first

"chosen to do the work of a Deacon and to stand as a probationer for the Deacon's office," March 10, 1713. He was "Confirmed in and ordained to the office" November 28, 1714, with the following charge:

"In the name of our Lord Jesus Christ I ordain thee, Anthony, a Deacon in this Church, and I charge thee before God and the Lord Jesus Christ who shall Judge both the Quick and the Dead at his appearing and Kingdom, that thou be faithful to the trust that is committed unto thee. Thou art made a steward of ye external good things of this Church and it is required of all such that they be found faithful.—See that thou art grave, not double tongued, not given to much wine, not greedy of filthy Lucre, hold the Mistery of ye faith in a Pure Conscience, Rule well thine own house and if thou shalt use the office of a Deacon well thou shalt purchase to thyself a good degree and great boldness in the Faith which is in Christ Jesus."

The second deacon was Thomas Hart, who was chosen January 27, 1719, and after some time of probation was ordained to the office. There is no record of other deacons until 1756, shortly after the ordination of the second minister, Mr. Clark. That John Hart, sometime deacon in the Farmington church, and his brother Isaac Hart, were both deacons in this church, as stated in the Hart Genealogy, has not been verified by original evidence. The only evidence discovered is that the latter is referred to in the Middletown Probate records as "Deacon Isaac Hart." The oldest records of the church are in Mr. Clark's hand, and were described by him as "very imperfect and broken." Four new members are recorded in 1713 and eight in 1719, and these are the only records of additions until 1756. Thus it is impossible to determine how rapidly the membership increased during the early years. Thomas Hart was for many years the clerk of the society. He copied the records of the earlier years from loose papers in 1721, the earliest meeting so recorded bearing date December 8, 1713, since which time there is a continuous record to the present. From these early fragmentary records it appears that a pulpit and seats were not provided for the meeting house until 1714, and galleries were not built until 1720-21, and a tax for payment for finishing the building was voted as late as 1721. This first meeting house was located on the elevation southward from the old cemetery and east of the highway and doubtless accounts for the name "Christian Lane." The society voted in 1719 "to give to Joseph Steele the sum of fiveteene shillings....for ye privilege & use of one roode of land where our metting hous now stands during ye time it shall be improved for ye worship of

God." The specifications for the seats afford a glimpse of the arrangement:

"18 Jan. 1713-14 It was voted and agreed to build as fast as may be with convenience in our meeting hous a pulpit of convenient forme; and allso seats in number and form as followeth: to say two pews on each side of ye pullpit and three long seats before the pullpit on each side of ye brode ally to be left from the pullpit to ye east dore of said meeting hous: leaveing convenient allies towards ye north and south dores: the said pullpit and pews to be built battin fashen."

A later vote granted to Mr. Burnham "the space of roome that is oposit to ye pullpit staires of ye same masure for his own privilege." The seating of the meeting house was a delicate matter. The following rules were adopted for the guidance of the committee:

"They shall observe thease things, namely: the Lists of perticular persons in ye years in which the Reverant Mr. William Burnham's hous and our meting hous weare built; as allso to have reference to what any persons did vollontaryly contry bute in thease years to ye sosiati for those eands, as allso the lists for this year now taken; as allso to have a du reference to the age of persons."

A few years later this specification is made: "age and the list or granlavi, and what so ever els tends to make a man honorable." Frequently the seating had to be re-arranged. From time to time also the meeting house was "dignified" by specifying the order of rank or dignity of the seats. In 1721 "it was votted and agreed that the fore seats in ye square body in ye meeting house of this sosiatie shall for the time to com be equal in dignity with those seats called ye fore pewes, and that ye pewes next to the east dore shall be equal in dignity with those called the hind or second pewes." The names of men assigned seats in 1717 numbered about sixty. We can notice only the place of "Decon Judd in ye decon's seat & his wife in ye fore pue." The galleries were doubtless needed for the younger portion of the increasing congregations. In 1722 Jonathan Lee was chosen "titheingman for ye year ensuing." Two years later Thomas Hart and Samuel Brownson were chosen to "over see ye youth on ye Sabbaths in ye time of exercise to restraine them from unreverant behaviors therein for ye year insuing." The congregation was summoned to the meeting house by the beating of the drum. Sartt. Nathaniel Winchell was granted "ten shillings for his sons beatting the drum for ye year past," in 1716. A drum and "a oure glass with a suitable frame for it" were voted in 1737.

The second page of the church record, without date, outlines a plan for "conference meetings on the first days of every month in ye year to begin about 2 hours before sunset at ye meeting house, the s'd meeting shall begin with prayer, by one of the Brethren, who also shall propose a Text of Scripture and a question or questions on ye same, in writing, then to be discoursed on by his next Brother by House-row." The pastor and the "next brother" were to lay down the text and questions for the following meeting, and so on, "till every brother in the Church hath taken his turn." Stephen Lee was designated to begin the first meeting with prayer and text and question.

Another interesting diversion from the dreary records of church discipline in this early period describes a meeting in 1729, when it was agreed:

"That the Psalm should be sung.... half ye Time in what is Called the old way of Singing, and half in ye New interchangeably, for the space of a year.... and so far beyond that time till the Pastor shall think there are five more voters for one way than ye other.—And they chose Capt. Isaac Heart to set it when to be sung in ye New way and Mr. Nathaniel Heart to set it when it is to be sung ye old way."

These two men were brothers. Somewhat more than a year later, "The Church signifyed their Minds by vote, that the Psalm for the Time to come should be set in ye Publick Assembly only by Rule or what is Commonly Called ye new way."

The manner of singing was still unsettled as late as 1772, when the church voted, "That for the Future Singing in our Publick Worship shall be Carried on amongst us according to Rule as many amongst us have in general practised." Four choristers were "chosen to lead in the Publick Worship" and "two persons were chosen to Read the Psalm." A majority of the choristers and readers were to choose the tunes. It was "also voted yt if the Choristers modestly use what they call the Pitch Pipe it shall give them no offence." The society gave expression to its views concerning the singing in 1776, in a vote, "That the singers in this society have a wright to sing on the Sabbath without having the Psalm read line by line."

There were early attempts to establish a distinct town. In 1708 there was a petition to that end, and in 1710 the Lower House passed a resolution, in which the Upper House did not concur, as follows:—

"Farmington Village, commonly called the Great Swamp, are by this house allowed the priviledges of a Town (viz.) to choose a Constable, Recorder, Selectmen &c. And that the name of the village shall be called Kensington."

REV. BENONI UPSON, D.D.

This is the earliest discovered record of the name Kensington. The name was officially given to the society by the General Assembly in May 1722, and from that time society meetings are recorded "at Kensington in Farmington." We are unable to discover the link which would connect this Kensington with the place of the same name in England, which was the seat of Queen Anne's Court at about that time. Some of the functions of a town were exercised by the society from the first, such as the care of highways and maintenance of schools. The fly leaf of the record book shows an early division of the society into five districts named "squaddorns," evidently "squadrons" misspelled, which has frequently been wrongly transliterated "squaddams." The word appears correctly spelled in 1742.

Christian Lane is said to have been only twenty-two rods from the Wethersfield line; and in 1715 a portion of the Wethersfield West Society (Newington) was annexed to the Great Swamp Society, including what is known as Beckley Quarter. Again in 1818 a portion of Middletown a mile and a half square was annexed, including what is now called Berlin Street and East Berlin. The records in 1718 read: "Att a meeting of the second sociatie in Farmington, consisting part of Farmington and part of Wethersfield and part of Middletown." This led to not a little confusion and difficulty in levying and collecting rates in three different towns, and accounts for some of the conflicting elements which rendered it difficult to determine the centers for worship and the bounds of the parishes, three in number, into which the large territory was eventually partitioned. The record for a longer period than the forty years of the Israelites in the wilderness, when there was no lasting peace, is pathetic, if not unparalleled. We may believe that all this confusion arose rather from the natural situation than from any peculiar contentiousness of the early inhabitants of Kensington.

The trouble is apparent early in 1730, when the growth of the society made a new and more commodious meeting house desirable, and it was voted to build on Sergeant John Norton's lot on the north side of the Mill river, which would have been a few rods west of the Peck Memorial Library. There were forty-two affirmative votes and thirty-six negative. But although part of the framework was actually prepared, so large a minority brought about reconsideration, and another proposal was to build an addition to the old house. An attempt next

was made to determine a new site by lot, by which a place was designated on John Root's lot, opposite the house of Mr. Burnham. But even the advice of two councils failed to persuade the people to abide by the decision of the lot. At length when the society could reach no agreement, a site was chosen by a committee appointed by the General Assembly; and upon the refusal of the society to build upon the site designated, the Assembly appointed a committee to erect a meeting house and directed that a tax be levied upon the inhabitants of Kensington to pay for it. This committee reported to the Assembly in October 1733 that the house had been built at a cost of £394: 15s:6d. The plot of land, 104 feet front and 78 feet deep, not far from the corner diagonally opposite the present grounds of the Connecticut State Agricultural Society, was purchased from Dea. Thomas Hart. It was about a mile south from the first meeting house. The building was sixty by forty-five feet. The mention of "the dome" in a petition is a hint that it may have been built with a pyramidal roof, and perhaps the earlier meeting house likewise, after the plan of the Farmington meeting house erected in 1709. It is said that a law enacted in 1831, concerning the building of new houses of worship under direction of the County Court, originated in this Kensington case.

Even before the erection of the second meeting house the possibility of having more than one place of worship by division of the society was considered but negatived by the General Assembly. The case was still further complicated by Mr. Burnham's infirmity, (about 1744-6) on account of which there was a proposal to settle a new minister, and the trouble continued after the death of Mr. Burnham in 1750. In all the votes of this period there was a minority that was too large to be disregarded. The outcome of the agitation was the division of the society by the General Assembly, May 1754, creating another society, to be known by the name of New Britain. About a month later the new society began its separate existence, and provided for preaching; but not until April 19, 1758, after a meeting house had been built and John Smalley secured as the first pastor, was the church organized, in which fifty members from Kensington united with seventeen from Newington. The list of members as given by Mr. Clark in 1756, excepting those who belonged to the New Britain Society, taking account of some errors, shows that there remained about

one hundred and seventy-four members in the Kensington Church. Some of the reasons for division are given in a petition of 1753:

"The present meeting house is full & much crowded in ye summer time, so yt people are forst to shift from seat to seat to find a place to sit down, & often move from ye Galiry down below to find room; & also ye dome is so impaired yt it must be covered anew in a short time:....and their is 60 or 70 children born in a year in said society which maks so large an increase yt it is impossible that we should meet long in said house, unless some sweeping sickness should Depresheate ye people; which tho we have reason to fear, we pray may be averted. And ye Meeting Hows stands on an island, whear there is but nine houses on it and rivers all round the same which often flood in some places in ye roads:....and ye roads near half of ye year are so miry & broken for a mile or two Round said meeting hows yt make it very difficult traviling & som times Dangerous and many have been plunged into them to ye Japerding their Helthe & many of us live so remote from said meeting Hows yt it is impossible for many of us to git to meeting & yt some of us have lived in said Sosiety above forty year and Groned under ye burden. For people live thicker on either part of said Sosiety than near ye Present meeting hows, & besides we are Destitute of a settled minister amongst us, & it seems likely so to be for we believe no likely candidate will settel among us."

Even before the setting off of New Britain, a plan for making three societies instead of two was considered and favorably reported by a committee of the General Assembly; but it was negatived. Nearly twenty years of agitation passed before the third society was secured. In 1765 there were forty-five votes for building a new meeting house and thirty-two negative; and the minority made it impossible to proceed. In 1768 there were only eleven votes to continue in one society at a new center. But no satisfactory division could be made: for a dividing line running east and west there were seventy-seven affirmative and ninety-one negative votes; for a north and south line there were ninety affirmative and eighty negative votes. This was nearly the total poll of the parish; for a report to the Assembly a year later states that there were one hundred and seventy families; it continues, "The most of the inhabitants are opulent farmers....,and they are so divided into parties that every-method of division will be attended with difficulty." The proposed east and west line would have formed one parish of the Blue Hills region. The State records preserve a grand list of this district under the name "Great Nottingham," containing thirty-eight names. A winter and school parish was granted in 1761, which continued until 1764. Apparently some attempted to precipitate matters by damaging the meeting house so as to make a new building more necessary, and others made unauthorized repairs: so that in 1770 a large committee

was appointed, to prevent such meddling with the building and to prosecute offenders. In June 1771 an agreement was signed by one hundred and thirty-seven men, to refer the case to a committee from the province of Massachusetts Bay, and this proposal was acted on by the society with only ten or eleven negative votes. This committee reported in favor of a division by a north and south line, which was adopted by the society and ordered by the General Assembly. The preamble of the act of October, 1772, reads as follows:

> "Upon the memorial of the Society of Kensington in the Town of Farmington by their agent, showing to this Assembly that it is best and absolutely necessary for their mutual peace and real happiness, as well from their limits, situation, extent and wealth and other respects, that said society should be divided into two distinct Ecclesiastical Societies by a north and south line, which they have a long time labored to effect, etc."

By the line of division the East society included those portions that were within the bounds of Wethersfield and Middletown and also the Christian Lane; the second meeting house was also east of the main course of the line, but on land from the farm of Deacon Hart, which was assigned to the West society. Another provision was that "the West Society shall retain and be called by the name of Kensington, and that the East Society shall be called by the name of Worthington" (after a member of the committee of arbitration). The minister was to continue with either society, as he might choose. The two societies at that time were nearly equal in numerical and financial strength. In the settlement of a total indebtedness of £18-9s-8d auditors decided that Worthington should pay £9-2s-6d, slightly less than half. Statements are current, the original sources of which are unknown, that Worthington had ninety-five members and Kensington eighty-nine (probably members of the societies rather than of the churches), the two together slightly exceeding the number of families noted three years before.

Each society met and signified by vote their desire to fulfil the contract with Mr. Clark, if he should make known his choice. But for about two years the people of both parishes continued to worship in the old meeting house, each society providing its proportion of the salary and other necessary expenses. But when the Worthington meeting house was ready for occupancy, that society voted to "draw off from the old meeting house on Thursday ye 13th day of October, 1774," nearly two months before the Kensington society dedicated its

new house. A meeting of the Hartford South Consociation in the Society of Worthington, adjourned to February 7, 1775, was "called to dismiss the Rev. Mr. Sam'l Clark from his pastoral relation to the members of the Church of Christ in said Society & from said Society & to form them into a particular church state;" and February 9, 1775, the Worthington Church was "constituted, formed and embodied a particular and distinct Church." Thirty-eight male members signed the Confession of Faith and Covenant. At a meeting, February 22, 1775, it was "Voted that the Church Clerk procure and enter upon his records a complete list of all the members in full communion within the limits of the Church and Society." The number of members so recorded was one hundred and four. The names of at least four-fifths of these, and all but three of the members who signed the Covenant, may be found on the roll of the Kensington Church.

This partition was accompanied by lamentable consequences in respect to the minister. Mr. Clark had built a fine house in the vicinity of the meeting house, and the question of personal damages was raised. Moreover to keep on equally good terms with the different factions through years of contention was more than could be expected of a human minister. His responses to the two societies, though apparently favoring Kensington, were so ambiguous as to be regarded indecisive. The Worthington society requested him "to attend and preach a lecture at the opening of the new house;" but there is no record of his compliance; and the Kensington society made a similar request in vain. He was also requested to "publickly warn a meeting of the Brethren of the Church of Christ that live within the bounds of this Worthington society,....and to preside as moderator," for the proper organization of the church; and it was only after he had rejected such application, that the Consociation was called to act. Almost immediately after the distinct church was formed in Worthington, there was a movement for a council to dismiss Mr. Clark from his relation to the Kensington church and society. A petition to that effect uses language similar to that of the Worthington society, that Mr. Clark "be released & dismissed from his pastoral charge & relation to this Society & ye members of ye Chh. therein and ye Society & s'd members of ye church from ye special relation to him as their pastor,....and that ye members of ye church here be formed into a distinct particular Chh. according

to our constitution." This indicates that the petitioners thought that a new church organization would free them from the difficulties inherited from the past. But the South Association, apparently because that body met before the Consociation, expressed an opinion that "the prayer of the petition ought not to be granted." The death of Mr. Clark, November 6, 1775, terminated the trouble. It is interesting to find records of baptisms by Mr. Clark in the Worthington church less than a month preceding his death.

Before we continue to trace the history from this second and last division, let us glance back over the earlier period. The first settlers and founders were of the second or third generation from the pioneers in Connecticut. Much of the peculiar religious devotion of the first Puritans had been lost. It was a period of religious decline, rather than of marked spiritual fervor. Yet by common consent it was deemed necessary to maintain institutions for the worship of God. During this period came "The Great Awakening," as the remarkable religious revival which overspread the country is called. The movement began in 1734 at Northampton, during the ministry of Jonathan Edwards, who was a leader in extending it. George Whitefield, the English evangelist, visited New England in 1740 and mightily stirred the whole land. It may be observed that this movement occurred at a time when the Kensington Society was disturbed by the desire for division, so that a spiritual revival could hardly be looked for.

In the Library of the Historical Society at Hartford there is a manuscript volume of rare interest, written by a Kensington man. It is a religious autobiography, entitled "The Spiritual Travels of Nathan Cole." Another manuscript volume by the same writer, in the possession of the Cornwell family in Kensington, gives some further glimpses of a unique character. He was a carpenter and farmer, and evidently had little education. His home was near the present Philip Norton homestead, and he was buried in the Dunham Cemetery. He pictures vividly a hurried morning ride to Middletown to hear Mr. Whitefield, the immense concourse of people and the profound impression of the preaching. He was convinced of the truth of the doctrine of election, against which he had long struggled; but he was plunged into distress for a long period, fearing that he was not one of the elect, but destined to eternal misery, until at length, through an experience in which God appeared

in a vision, light and joy came to him. He says that he was a member of the Old Church for 14 or 15 years, having joined it in his younger days, before the experience narrated. Men of this type found scant sympathy among the more staid members of the churches, and here and there groups separated themselves and formed what were called "Separate" or "Strict Congregational Churches." Nathan Cole says that the old churches "held several things contrary to the Gospel," one of which was:

"That unconverted men had a divine right to come to the ordinance of the Lord's supper & to give themselves up in covenant to the Lord,. . . . And my mind run thus, that the person in owning the covenant did as much as to say, (and ye Church too) that he was a child of God, when many times there was no room for such a belief. So according to the true sense and meaning there was lying on both sides. I tried a long time to have these things mended, but all in vain."

Evidently he is referring to "the half way covenant." Our records contain the names of "persons who owned Covenant" between the years 1756 and 1772, fifty-six in number. His complaint against the educated and ordained ministers is, that they receive authority from men by their system of licensure and ordination, rather than from God. "And when they come to preach, they can't preach, but must have a writing book to read before their eyes." So he says he separated from the "Saybrook Churches" in 1747. For several years his house was the meeting place for a group of people, at one time about twenty or thirty persons. For a while they had preachers. Afterward the "people began to fall away, thinking we never could set up a church hear, and even went back to the old meeting house again," until all were gone, "except sister Pack, wife to Samuel Pack." In 1764, some time after she died, Mr. Cole joined Mr. Frothingham's Church, now the South Congregational Church in Middletown, which was one of the "Separate Churches." For many years he refused to pay rates for support of the "hireling ministers," as a matter of conscience. In 1765 he pleads for abatement of rates:

"I honestly confess that I dare not pay them & beleave it is a sin for me willingly to do it or for you to demand it. I have done ten times more to support ye Gospel by free will offerings than any man in Kensington according to his list. . . . And you have sent your servants ye collectors & they have attached ye value of ten pounds of my estate & posted it for sale for a lettel more than one pound which you demand for naught."

He describes meetings of the Kensington Society when the question of abating his rates was considered:

"At one time Dea. T. H. Esqr. riseth up & said, 'as to Bro. Cole his morals are lovely, but as to his rates we have a law, & by our law I do not know why he ought not to pay as well as we..... At another time the Minister desired to speak to the case, & fixing his eyes on me he said: 'Mr. Cole, you ought to pay rates here out of obedience to the civil authority.' "

Mr. Cole replied, setting forth his principles, and his rates were abated by a great majority.

"Now one says the minister lookt pale, & others say it killed the minister stone dead; But a certain Esqr. said, 'I wonder he would come to us in such a spirit as he doth, to reflect so hard upon us.' "

Through a series of years his rates were abated, and others" also, long before a law in 1777 provided for the relief of such cases. It does not appear that he was ever actually imprisoned, though he was threatened with such action. But the following record, dated 1775, shows that officers of the society did actually imprison one who refused to pay his rates, but the society reversed their action:

"Voted, Whereas the collectors of this society have taken ye body of Miles Mark of Kensington and committed him to ye keeper of ye publick gole in Hartford for ye refusal of his paying ye taxes layd against him in Kensington, to pay ye lawful cost of ye collectors in carrying him to ye gole, and likewise to abate ye two rates for which he was committed and desire ye goler to set him at liberty."

The Kensington Society, after the Worthington Society was set off, proceeded to build the present meeting house, more than a mile west from the second building. The site was fixed by the committee that planned the division of the parish, and the land was purchased of Daniel Cowles, Jr. The committee was "impowered to take down and bring away what part of the Old meeting House now standing in Kensington they shall think proper and necessary and convey the same to the use of Building the New Meeting House." The Worthington Society also utilized its share of the timber. In the same manner the seats of the first house and some other material had been utilized in building the second, while the remaining material was given to those that were "at the charge of building ye same," so that it is possible that the old seats still retained in the north gallery may have once had a place in the first meeting house.

The present meeting house was dedicated December 1, 1774. The pastor of the church, Rev. Samuel Clark, either

THE HOME OF REV. BENONI UPSON, D.D.

THE HOME OF THE MINISTERS SINCE 1870

on account of his health or for other reasons, declined to preach on that occasion; but there is evidence that he did preach on the two following Sabbaths. Rev. James Dana, D. D., of Wallingford, preached from the text, "O Thou that hearest prayer, unto Thee shall all flesh come," and the sermon was published. There are eight Congregational meeting houses in the State which antedate this, according to the "Connecticut Minutes." But only three of these, Wethersfield, Farmington and East Haven, are connected with older church organizations. The building was very plain, and at the time of dedication was probably unfinished. The report of the cost was made to the society in 1777, as £678-11s-11d. In 1789 it was voted "To paint the meeting house, the body thereof and the roof." As late as 1792 the finishing of the house was mentioned in a vote. In 1793 the society voted to "give liberty to have the meeting house painted withinside. . . . provided it be done without charge to the society." In 1798 "step stones" were provided. A "sign post" was ordered in 1786.

The following description of the meeting house of his childhood is taken from an autobiographical sketch in manuscript by Nelson A. Moore:

> "The color of the meeting house was a dull yellow. The meeting house was entered on three sides and had galleries on two sides and one end. The pulpit was on one side and was a great improvement on the later plan of making a long narrow church and putting the minister on one end and the audience at so great a distance. Instead of slips for seats we had the large square pews and you could turn your back on the minister or the singers who sat in the gallery in front of the parson. Large doors of the house entered directly into the audience room. At that time there were two old box stoves in the house. The pulpit was the old fashioned panelled box with doors and large sounding-board overhead. It looked more like a dome or top of a Turkish mosque, but flat on the bottom, which extended over the head of the minister about 10 feet above."

It is interesting to note the introduction of stoves. In 1820 individuals were given "the privilege of placing a stove in the society's meeting house." Apparently this was not done until 1824, when it was voted "That the society's comt. shall have liberty to set a stove in the meeting house, provided that they can obtain one by money subscribed." But a year later there was a vote, "To empower the comt. to give orders for the payment of the stove, $4.29;" and another, "That the comt. be empowered to supply necessary wood for the meeting house." Wall lamps were provided in 1845.

At this point the later history of this and other buildings for church purposes may be outlined, before other features of

the history are presented. The bell tower was not erected until 1837. At that time Mrs. Ruth Hart, the widow of Gen. Selah Hart, gave to the society $500 and offered as much more on condition that an equal amount should be raised, for repairing the meeting house. At the same time interior alterations were made, by which the pulpit was placed at one end of the audience room, and the old square pews gave place to slips or pews with single seats. The door in the middle of the south side remained until 1868. A bell was procured and hung in the tower in 1852. Another remodeling in 1883 removed the organ and choir from the gallery to the side of the pulpit, recessed the windows, provided furnaces, new pews and pulpit furniture, at an expense of $4,000. There was a service of re-dedication, February 28, 1884. The sermon was preached by President Noah Porter of Yale College, and Pastor Benedict delivered an address upon "The Meeting Houses of the Kensington Society," which was published in the New Britain Herald. The addition of the parlors or parish house was completed in 1902. The building was renovated, re-decorated and equipped with electric lights in 1912. The present parsonage was built in 1869-70. A debt of $4100, incurred in part on account of the parsonage, was raised by subscription in 1871. The Chapel, a mile and a half north-east from the Church, was erected in 1888, upon land donated by the Robbins Brothers, for the use of the growing population in that vicinity. It has been used at various times for evening meetings for worship, for social purposes, for an Italian mission and leased for a school building.

Even before the dedication of the new meeting house in 1774, a committee was appointed to dignify and seat the house, according to the ancient custom. Elderly gentlemen above seventy years were seated according to their age in the highest parts or seats. Men and women were seated in pews and seats together. The north gallery and the pews on the north side, not otherwise assigned, were to belong to the young ladies. At a later date certain seats were set apart for the use of colored persons. In 1780 it was voted to seat the house all by age without regard to list; but apparently that plan was not satisfactory, for two or three months later they reverted to the list with age. Again in 1812 the seating was by age, and again in 1814 it was so voted, but reversed a month later in favor of the list. Five pounds on the list was usually reckoned the

equivalent of one year in age in the earlier years, and later the amount was seventeen dollars. Some of the difficulties of this plan of seating are indicated by the votes that no person should be seated lower than formerly, and that it "be esteemed disorderly for any persons not to take the seat wherein they were seated."

The relation of dissenters was a question of considerable importance. In 1781 and again in 1790 and for many years thereafter, certificates are recorded of those who claimed exemption from paying for the support of this society on the ground that they were members of other religious organizations. There were members of the Episcopal Church in Wallingford, in Cheshire, and in Wethersfield and Berlin; members of Baptist organizations in Southington, in Westfield and in Kensington or Berlin; and members of the United Brethren (as Universalists called themselves) in Berlin. In seating the house in 1812 dissenters were to be seated, "if they engage to pay three-fourths of the tax the present year." A more liberal rule was adopted in 1815, to seat "all persons who live within the limits of the society without regard to their payment of taxes." The seating plan which is included in this volume is copied from an original draft which was probably made in 1815.

When the Constitution of Connecticut, adopted in 1818, made support of the church entirely voluntary, the sale of the use of seats was resorted to for the purpose of raising a revenue to defray expenses. A year later a subscription paper was circulated "to assist in defraying the expenses of the society (as regards the support of a clergyman)." During the years following some members of the church filed certificates that they were no longer to be reckoned members of the society, and others failed to become members of the society, so that the church was under necessity of taking action concerning the matter, in 1839. At times the resources of the parish have been severely strained to meet the obligations for the support of worship; but only in one year, 1845, was aid received to the amount of $75 from the Missionary Society of Connecticut.

When the town of Berlin was incorporated, in 1785, including the societies of Kensington, New Britain and Worthington, the first meeting was held in this house; and until a town hall was provided more than half a century later, town meetings were usually in the meeting house, whenever in rotation between the three parishes they were in Kensington. In

1829 the society voted, "To grant liberty to the library company to keep their library in the pew under the north stairs;" and from that time, except for a few years when it was in Hart's Hall, it had a place in the meeting house, until the beautiful Peck Memorial Library building was erected by the Honorable Henry H. Peck of Waterbury as a gift to his native place. There was a library in Kensington as early as 1824.

The name of the church, without any particular action concerning it, has followed sometimes the name of the town and sometimes the name of the society. Accordingly we find the following names: "The Second Church of Farmington;" "The Church at the Great Swamp;" "The Church of Christ in Kensington;" "The First Church of Christ in Berlin." In later years, for the sake of distinction from other denominations, "The Kensington Congregational Church" is preferred.

The Sabbath worship of the olden time began in the forenoon, and after an intermission of an hour (by vote in 1782), or two hours (1791), was continued in the afternoon. In 1876 the church voted to discontinue the preaching service in the afternoon during the months of July and August. Similar action in the years following extended still farther the period of relief from the afternoon worship, until it finally ceases to be recorded.

Beginning in 1795 the society made appropriations for instruction in singing, £10 being drawn from the treasury for that purpose. Three years later the amount specified for the same purpose was "40 dollars." In 1814 a committee was appointed "to assist the instructor in keeping order in the singing schools and also to assist in selecting music for the schools." The history of the choir and of music in the church is an interesting field, which the present paper leaves almost untouched.

This church has shared in the general movements for the progress of the kingdom of God. Before the organization of the Missionary Society of Connecticut, missionaries were sent by the General Association to spend four months in the new settlements in Vermont and New York, supported by contributions from the churches ordered by the General Assembly. Rev. Benoni Upson was a delegate to the meeting at Cheshire in 1793, when that movement was inaugurated; and the following year the Association met in Kensington at the home of Dr. Upson. On these two occasions Theodore Hinsdale, a

native of Kensington and at that time pastor at Windsor, was one of the eight missionaries appointed.

The earliest record concerning a contribution in the church was near the beginning of the ministry of Mr. Clark, when it was "agreed that for the supply of ye Church Treasury, a Contribution should be attended on ye same Sabbath of every September for the future, and that every member should contribute a shilling, wrapt up in a paper, with the contributor's name." In 1775 and following, the treasurer's account by Selah Hart indicates a bi-monthly contribution, co-inciding with the communion months. He makes separate items of his own and his wife's rate, thus indicating that a certain sum was expected from each member, tho varying in amount at different periods.

Dr. Upson was an early contributor to the American Board of Foreign Missions, a gift from him through Dr. Calvin Chapin of Rocky Hill being acknowledged in 1813 in one of the first reports of the Board. The Auxiliary Foreign Missionary Society of Hartford County in 1831 received from Kensington, from a "Gents association," Rev. C. A. Goodrich, Tr., $16; and from a "Ladies association," Mrs. Martha Robbins, Tr., $24.17. For many years offerings were forwarded through the South Auxiliary of Hartford County. From 1842-1866 the amounts ranged from $40 to $50 yearly. As early as 1873 a weekly missionary offering was introduced as a part of worship, and it has been maintained until the present time. The distribution of the offerings has been made according to a percentage that has from time to time been readjusted. Since 1886 the list of benevolences has included all branches of Congregational work, and many other worthy objects. The benevolences for fifty-three years, 1859-1911, which are carefully tabulated in records at the Congregational House, Hartford, amount to $17,865, which is an average of about $337 annually.

The farewell sermon of Mr. Robbins in 1859 indicates how fruitful in new movements the period of his pastorate was. He says that before his time there was "no Sunday-school, no tract distribution, no temperance movement, no religious newspaper, no slavery agitation, no missionary collection, except one by proclamation of the Governor." An effective temperance revival occurred in 1842 with the conversion of some drunkards. The names of more than two hundred persons who signed a temperance pledge, recorded in the hand of Shel-

don Moore, is an interesting memorial of that period. The first names, are Milo Hotchkiss, Sheldon Moore, Isaac Botsford, Albert Norton, Wm. M. Dean, Wm. H. Yale and F. H. Norton—one of the few who are still living. The records of the Wethersfield and Berlin Union show that pledge signing was quite general in the Sunday-schools at that period. There is evidence of the "slavery agitation" in the church records of 1840 at several meetings, with apparently neutral results, as the resolutions that were introduced, after being referred to a committee consisting of Jabez Langdon, Esq., Sheldon Moore and Milo Hotchkiss, were finally laid on the table.

The origin and history of the Sunday-school, which is the oldest of the modern organizations allied with the church, has been prepared by a former superintendent. The various organizations of women have fulfilled important ministries. In connection with the refurnishing of the meeting house after the alterations of 1837, the society voted, "to defray expenses of dressing the pulpit, carpeting the same & the pulpit stairs & the platform in front of the same, also chairs, as shall not be raised by the Ladies Sewing Society." There is a record of "The Maternal Association of Kensington," covering the years from 1836 to 1842. This was a benevolent society: several books for mothers were purchased, and a sum was paid the "Moral Reform Society." Lucy Moore was the treasurer. In 1848 the ecclesiastical society voted, "That Ira Kent be authorized to put on the blinds which are purchased by the young ladies sewing society." The record of a "Ladies Sewing Society" which was formed in 1848 is preserved. Money was raised by making shirts and bosoms and buckwheat bags. In 1855 a rule was adopted by which half the money in the treasury each year should be used for the benefit of the poor and the other half for the church. In 1859 or 1860 this was succeeded by a new Sewing Society, which continues its useful ministrations. The Auxiliary of the Hartford Branch of the Woman's Board of Foreign Missions, organized in 1884, and the Woman's Home Missionary Society, dating from 1888, have fostered missionary interest and borne their share of responsibility for the kingdom of God.

The Young People's Society of Christian Endeavor, organized January 23, 1883, is credited by the State Union as "the first fully fledged Christian Endeavor Society in the State." The Men's Lyceum, which includes members without regard to

their religious affiliation, was organized in 1903, and has been very useful in training the men in speaking and interesting them in public affairs. At a much earlier period a Lyceum existed in Kensington, of which no record is extant. Also a Young Men's Christian Association flourished for a number of years.

From a Harvest Festival which was held in the vestry of the church in 1884 the Berlin Agricultural Society came into being, which has since been merged with the Connecticut State Agricultural Society. For several years a monthly paper (semi-monthly for one year) was published by the church, called "The Church Record." It continued from May 1885 until January 1892. During a considerable part of that period it was the organ of the Christian Endeavor societies and Sunday-schools of the neighboring churches. During the first year the valuable "Historical Sketch of Kensington," delivered July 4, 1876 by Edward W. Robbins, was printed as a serial, and afterward published in pamphlet form.

The spirit of patriotism has been nourished by the church. It is said that "at some time during the Revolutionary War nearly all the able-bodied men went into the service of the country in some capacity, several of whom were killed in battle or died in camp." A large number of men from Kensington were engaged in the Civil War. The soldiers' monument, erected in 1863 only a few yards from the east end of the church building, was the first in the country to commemorate those who perished in the great conflict. A large flag, made by the women of the parish at the outbreak of the War and which floated from the tower of the meeting house, is also a witness of the patriotism of that time.

Though there were defections to various sects already mentioned at an early date, and later of some who adopted the Millerite doctrines, none of them established a permanent organization within the limits of Kensington. The Separates held their meetings for some years at the home of Nathan Cole, as we have seen. Late in life, he became a Baptist and probably his followers formed the Baptist meeting or society of Kensington, the certificates of whose members are on record between 1805 and 1816. A tradition remains that Baptist meetings were held in the barn or house of Gideon Williams, the adopted son of Nathan Cole. It is said that there was a Methodist Episcopal Class of six persons in 1858; and in 1865 the corner stone of their house of worship was laid, across the

street from this house, and some years later their present building was erected nearly a mile farther north. The Roman Catholic house of worship was built in 1876. [It was burned in 1913, and the corner stone of a new building has been laid a mile northward.]

In recent years the population within the bounds of the parish has largely increased, and to a considerable extent the original stock has been replaced by people of other races. In the Chapel built by this church a mission on behalf of the many Italians who were employed in the brick-yards which occupy much of the Great Swamp was undertaken by the Central Conference of Congregational Churches in 1893 and 1894. The Missionary Society of Connecticut assumed the care of the mission afterward, and it is the first Italian work that appears in the reports of that organization. Since that time the work has been continued with some intermittence, and is now carried on in connection with similar work in New Britain. Some of the early fruit of the mission appeared in 1894 when ten Italians entered into fellowship with the church. One of these is included among the ministers from Kensington.

Altogether the parish and its ministers may be credited with a good degree of progressiveness, in such movements as have been mentioned, and other things. For some years an omnibus was provided for transporting people who lived at a distance from the church. A notable plan of parish organization was wrought out by Mr. Hutchins, which he described in a paper before the Christian Workers' Convention in Hartford in 1890, and whose results in stimulating social religion are reported in the files of "The Church Record." The membership and financial strength of the church and society have fluctuated, often being affected by changes in the industries of the place. Yet it has been a country church, with a large portion of its constituency among a farming people. At the time of the separation of the New Britain Church the membership must have been more than two hundred, and just previous to the separation of the Worthington Church there were probably not far from two hundred members. The seating plan of the meeting house in 1815 contains the names of more than two hundred persons that were on the tax list in Kensington. But the church membership in 1835, when statistics are first available, was only sixty-eight. For the half-century following the number ranges from that minimum to one hundred and

REV. ROYAL ROBBINS

THE HOME OF REV. ROYAL ROBBINS
1821

thirty; and during the last quarter-century the total has risen to one hundred and seventy-five, including a considerable proportion of non-residents.

There are comparatively few years during the last century and a half, for which the original roll is preserved, when there were no additions, indicating that the increase has been secured through normal influences more than through extraordinary revivals. Yet there were years of large ingathering, especially during the first half of the nineteenth century, when revivals were prevalent among all the churches. The largest number of members received during one year was forty-five in 1816. The next largest harvests were twenty-six in 1821, thirty-seven in 1835, and twenty-nine in 1842. It is impossible to ascertain what part of these ingatherings was due to the work of evangelists. There is a record in 1755 of payment for the "dinering of Mr Whitfield & other ministers that came to lecture." A tradition of the presence of Asahel Nettleton is preserved in a story, that Squire Barnes was asked by Uncle Moses Peck if he was going up to the church to hear Nettleton preach. The Squire, who was almost a Universalist, looking around to the northwest, where a black cloud was forming, replied, "No, I guess we'll get thunder and lightning enough anyway." This was probably in 1821, when Nettleton's work in the neighboring churches of Wethersfield, Newington and Farmington produced marked results. Mr. Pease is remembered by some as an evangelist in 1858, and twenty-two members were added that year. In 1869, when twenty-three members were added, John D. Porter assisted the pastor. In 1887 Rev. A. T. Reed was present as an evangelist, and twelve young people "declared that they had begun the Christian life." The total membership for the two centuries, as witnessed by the register, deducting a few names repeated, is about eleven hundred and seventy-six. Forty-five of the fifty members who formed the New Britain Church are not found on the Kensington register; also many names are lost of those who died or removed earlier than 1756, when the continuous register begins.

There is no record of the original Covenant of the church. In 1762 the following entry is found:

"The Church at a meeting Regularly warned agreed to Comply with the advice of the Association given at their Session at my house on the 1st Instant, viz. that we make use of the Former Covenant for the admission of members into our

Communion—which has been used from the first of my Settlement. Samuel Clark, Pastor." Here is a hint that the Covenant was not a fixed and unchangeable form of words, though the Covenant idea was unvarying. The earliest surviving Covenant, together with Articles of Faith, is found between the close of Mr. Clark's record and the beginning of Mr. Upson's; but the hand-writing is unmistakably Mr. Hillard's. The origin and date of these formulas is therefore uncertain, though they may belong to the period where they are placed. In 1838 it was "Voted, that Rev. Royal Robbins, Sheldon Moore and Horace Haskell be a Committee to revise the articles of the s'd Church and procure them to be printed and circulated among the members of the Church." Again in 1861 there was a vote, "that the roll of the Church from the beginning be printed, the same to be done by the committee of revision" (of the roll). The committee consisted of the Pastor (Mr. Hillard), Samuel M. Hotchkiss and Samuel Upson. No copy of these documents can be discovered. The manual published in 1877 is the earliest extant. This contains Articles of Faith and Covenant different from those on the earlier pages of the record. The Covenant is identical with one in the Manual of the South Church, New Britain, 1860, and was probably copied from that. It embodies a few phrases of the Covenant of the New Britain Church in 1758. The earlier of these Creeds gives prominence to original sin, election, the ordinances and final judgment. The Creed of 1877 gives expression to the love of God, and emphasizes the fact of the one Catholic Church and the duty of walking in Christian charity with other churches. When a Supplement to the Manual was to be published in 1887, it was unanimously voted that the Covenant only should be used in the public admission of members on profession of faith. Thus at the present time the Covenant stands as the real charter and constitution of the church, after the manner of the early days.

Though Kensington has been "little among the thousands of Judah," yet out of her have come forth men of note. A brief outline of some of the rich biographical material will conclude this sketch. It will necessarily leave unmentioned many no less worthy of remembrance. The names of twenty-three men are on record who have held the office of deacon; and twenty-five who have served as superintendent of the Sunday-school. The first deacon, Anthony Judd, a grandson of Dea. Thomas

Judd of Farmington, lived in the north part of the parish. He was a large farmer and a man of influence, and represented the town of Farmington in the General Court many times between the years 1717 and 1739. He was a petitioner for the separation of New Britain, but died in 1751, before the division was secured.

The second deacon, Thomas Hart, a grandson of Dea. Stephen Hart of Farmington, was also a representative from Farmington at six sessions, 1739-1747. He was a maker of reeds for weaving. He died in 1773, aged nearly 93 years. Ebenezer Hart, deacon from 1762 to 1773, was one of his sons. Another son Elijah Hart, was the first of four generations of deacons in the New Britain Church. The ancestry of Selah Hart, deacon from 1775 to 1803, was by another line from Dea. Stephen Hart of Farmington. He was chairman of the committee for building the present meeting house. He was often moderator of Farmington town meetings, was four times elected representative from Farmington, and was moderator of the first meeting of Berlin town. He was an officer in the Revolutionary army and attained the rank of brigadier general. While commanding a brigade which covered Washington's evacuation of New York, he was captured and held a prisoner for two years. His widow, Ruth Hart, lived to the age of one hundred and one years. The sermon preached by Rev. Royal Robbins at her death was published. The testimony of her epitaph is: "Extraordinary in age, she was not less distinguished by strength of character, correctness of moral principle and holiness of life." It is said that the money which she received as a pension enabled her to make the gift for repairing the meeting house. Samuel Ashbel Hart of the present generation, chosen deacon in 1897, is also descended from Dea. Stephen Hart by a still different line. These several members constitute this a true Levitical family.

Jonathan Lee, the third in our list of deacons, 1756-1758, was a nephew of Captain Stephen Lee, whose name stands next to that of Mr. Burnham among the "pillars." He was a blacksmith. Noah Cowles, deacon 1780-1820, was from the same family with another of the pillars, Caleb Cowles, though not in direct descent. So also are Henry M. Cowles, deacon 1860-1898, and Sidney M. Cowles, chosen deacon in 1910, in active service.

Roswell Moore, deacon 1845-1857, was also several times superintendent of the Sunday-school. Pastor Robbins, in his memorial sermon, called him "that pleasant man, that honest

man, that large-souled man, so ready for every good work, so alive to every interest of religion and humanity." He also said, "Perhaps no man among us was better known in this county, with the reformatory, industrial, philanthropic, Christian portion of it, than he." His brother Sheldon Moore, Yale 1818, studied law. He was also superintendent of the Sunday-school and was the first layman to serve as clerk of the church. Nelson A. Moore, son of Roswell Moore, was an artist, and the designer of the soldiers' monument. Both father and son were efficient in the musical service of the church, and the latter was the leader in securing the pipe organ in 1865. Various articles connected with the church in the olden times have been preserved in this family.

Cyprian Goodrich, deacon 1834-1864, was accustomed to play the bass viol in the church. He is characterized as follows by Pastor Hillard in a memorial sermon: "The patriarch of God, the servant of the church, the father of the community..... He concerned himself with the public interests....and to these he subordinated his own. The qualifications of a peace-maker he possessed in a degree equalled probably by no other member of the community." We should be glad if the tributes of the ministers to other faithful deacons had been preserved.

There have been three deacons of the Upson family, John, deacon 1860-1876, William, deacon 1870-1904; and Willis H., deacon 1904-1909, whose death in the first month of the present pastorate cast its shadows over the community.

Kensington has sent to Yale College a steady stream of young men to be educated and equipped for service in the world. Some have entered the ministry, others have ministered as physicians, teachers or in other vocations. Sixteen persons who were either born in Kensington or lived here for a time have prepared for the ministry.

John Norton, Yale 1737, son of John Norton, was born only three years after the church was organized. He was ordained at Bernardston, Mass., in 1741. Four years later he was dismissed, and became chaplain at a fort in Adams, Mass. He was carried captive with the rest of the garrison to Canada, and afterward published an account of the captivity. He was settled as pastor of the church in East Hampton, and was again chaplain in the expedition to Crown Point in 1755.

Samuel Langdon, Yale 1747, son of Samuel Langdon, was born in 1723. He preached at Hebron (Parish of Gilead) a

year or two and was ordained in the North Parish at York, Me., in 1754. He received the honorary degree of M. A. from Harvard.

John Hooker, Yale 1751, son of John Hooker, of the line of Rev. Samuel and Rev. Thomas Hooker, was born in 1729. He became the successor of Jonathan Edwards at Northampton in 1753, and harmonized that community which had been "convulsed by controversy."

Theodore Hinsdale, Yale 1762, son of John Hinsdale who was a blacksmith in the part of the parish that became Worthington, was born in 1738. He was an uncle of Emma Hart. He was ordained pastor of the North Church, Windsor, in 1766. He often served on important committees of the General Association. With Timothy Pitkin and John Smalley he edited an edition of Watts Psalms and Hymns, which was published at Hartford in 1785. In 1795 he removed to Hinsdale, Mass., where, although he was not the pastor, he was influential in organizing a church and laying the foundations of the town, which was named for him.

Salmon Hurlbut, Yale 1763, a native of Woodbury, became a resident of the parish and a member of the church in 1766, the same year in which he was licensed to preach. He preached here some time while Mr. Clark was unable to fulfill his public duties, and after Mr. Clark's death. Later he removed to Warren, and afterward to Vermont and New York. It is not known that he was ever ordained. His grandson was the second pastor of the church in Rochester, Vt., where the writer was ordained to the ministry.

Asahel Hart, Yale 1764, son of Nathaniel Hart, and brother of Selah Hart, was ordained the first pastor of the church in North Canaan in 1770. He died in 1775, at the early age of thirty-three years.

Uriel Gridley, Yale 1783, son of Amos Gridley, was born in 1762. He was ordained in 1785 at Watertown as colleague pastor with Rev. John Trumbull.

Elijah Gridley, son of Clement Gridley, was born in 1760. He was ordained at Mansfield in 1789. He became pastor at Granby, Mass., (West Parish) in 1797.

Seth Hart, Yale 1784, son of Matthew Hart, was born in 1763, in the house which is now the residence of Mr. Isaac Porter. He was ordained a deacon "according to the rites and ceremonies of the Church of England" in 1791, and was ordained

a priest one year later. He ministered in Waterbury and neighboring churches; then in Wallingford and neighboring churches, one of which was Christ Church in the parish of Worthington in the borders of the town of Wethersfield (Newington), of which he was the first Rector, 1798-1800; and in Hempstead, L. I.

Horace Hooker, Yale 1815, son of Elijah Hooker, who declined the office of deacon to which he was chosen in 1806, and nephew of Rev. John Hooker, was born in 1793. He was ordained at Watertown in 1822. He became editor, author and missionary secretary. A fuller biography is contained in the address by Rev. Sherrod Soule.

Horatio Gridley, Yale 1815, son of Amos Gridley, Jr., was born in 1792. He graduated at Andover Theological Seminary in 1818, but on account of ill health did not enter the ministry. He studied medicine, and began practice in Woodbury in 1820, but returned to his native town in 1826 and settled in the Worthington parish. He received from Yale the honorary degree of M. D. There is a tradition that he was the superintendent of the first Sunday-school in Kensington.

John Gridley was born in Kinderhook, N. Y., but his name is found among the ministers said to have been raised in Kensington. He studied one year in Yale Divinity School, class of 1834. He received the degree of M. D. from a medical college in Fairfield, N. Y. He was ordained by the Presbytery at Onondaga, N. Y., in 1835, and was pastor in several places in New York, Vermont, and Wisconsin.

Samuel Lee, Yale College 1827, Divinity School 1830, was born in Kensington in 1803, but removed in childhood to Westfield. He was ordained pastor in Sherborn, Mass. Later he was pastor at New Ipswich, N. H.

Henry Upson, Yale College 1859, Andover Seminary and Yale Divinity School class of 1861, son of Thomas Upson, and brother of Dea. William Upson, was born in Wolcott, but at an early age removed with his parents to Kensington. He was commissioned Chaplain of the 13th Regiment Connecticut Volunteers, and was ordained June 24, 1862. So far as known he is the only son of the church ordained in the home church. The most of his life was spent in the ministry and as principal of a school for boys in New Preston. Within a year he has passed on, and his body was laid at rest with his kindred on the green hilltop in the southern part of the parish.

Kensington has the distinction of being the native place of the only woman who has been ordained to the Congregational ministry in Connecticut. Miss Marion H. Jones, daughter of Horace K. Jones, a former Sunday-school superintendent, was educated at Smith College and was ordained at Staffordville, January 9, 1911.

Joseph Brunn, a native of Italy, united with this church in 1894, through the Italian mission at the Chapel. A letter from him says that it was this mission "that made me what I am." He has been engaged in missionary work, since 1899 in Hazelton, Pa., where he was ordained by the Presbytery of Lehigh in 1902.

The Centennial Sketch by E. W. Robbins claims another minister, Jonathan Judd; but the sole record of a member dismissed during the early years shows that his father, William Judd, removed to Waterbury in 1818, the year before the birth of this son.

Besides these ministers, a few distinguished names ought to be mentioned. James Gates Percival, Yale 1815 and M. D. 1820, a son of Dr. James Percival, who was a lineal descendant from the Pilgrim Pastor, John Robinson, was born within sight of this building. He became physician, poet, linguist and geologist. He mastered many languages, assisted Noah Webster in the production of his dictionary, and made a geological survey of Connecticut, for which he crossed and recrossed the State, touching every square mile of its surface. He was also State geologist of Wisconsin.

Charles Hooker, Yale 1820 and M. D. 1823, son of William H. Hooker, was born in 1799. He was professor of anatomy and physiology at Yale from 1838 until his death in 1863.

Major Jonathan Hart (or Heart as he signed himself), Yale 1768, son of Dea. Ebenezer Hart, was born in 1748. He was a volunteer on the Lexington alarm, captain in 1780 and brigade major in 1781. He was slain by Indians in Ohio at the defeat of St. Clair in 1791.

Dr. John Hart, Yale 1766, another son of Dea. Ebenezer Hart, was born in 1753. He was a surgeon in the U. S. Army and was ensign at the surrender of Cornwallis. For a few years he resided in Farmington, then entered the naval service and died at sea in 1798.

Edward W. Robbins, Yale 1843, a son of Rev. Royal Robbins, was born in 1822, studied law, but on account of ill

health was never admitted to the bar. He was a teacher, and during his later years, until a short time before his death in 1899, he resided in Kensington. He was the author of the Centennial Historical Sketch already mentioned, and of a poem for the dedication of the Soldiers' monument.

Livingston Warner Cleaveland, Yale Law School 1881, a son of Rev. James B. Cleaveland, spent some of the years of his youth here. For several years he was Judge of Probate at New Haven. He has honored us by his presence and participation in this anniversary.

At the present time and for many years Kensington has been widely known as the home of Secretary Henry H. Spooner of the Connecticut Temperance Union, and the official organ of the Union, "The Connecticut Citizen," has borne the Kensington imprint.

The names of the men are found in positions of prominence; but the work of the women of the church deserves more generous recognition than is here given. Noble women, "mothers in Israel," have lived and labored with the men in moulding the life and character of each generation. Hannah, a daughter of Rev. William Burnham, became the wife of Rev. Jeremiah Curtis of Southington. A copy of the letter dismissing her is preserved in the History of Southington, and is well worth being included as a memorial of Mr. Burnham.

"To the Rev'd Jer. Curtiss & the Ch with him—Greeting:

Rev'd & Beloved in our Lord Jesus: These may certify you that Hannah, now the wife of the above mentioned Mr. Jer. Curtiss, was admitted a member in full communion with our Church in Kensington and Remained in good acceptance with the Church So Long as She Dwelt among us—and Whereas the Great Lord of the World, which appointed to every one the bounds of their habitation, hath so ordered it in his holy Providence that she is removed into your limits, and hath also desired a Dismission from our Church to yours, the Church with us hath granted her desire herein—These are therefore to signifie it to you, & we do hereby recommend her to your holy communion and fellowship. Wishing you an increase of Grace & all Spiritual Blessings and Such a Presence of Christ with his ordinances among you that they may be effective for the Conversion & Salvation of many and Desiring your Prayers for us that the like blessings may be multiplied to us, we rest yours in our Common Lord—

William Burnham, Pastor,

Kensington, June 13, 1733. in the name of the Church.

Sarah, a daughter of Dr. Upson, became the wife of Rev. Charles A. Goodrich. They resided in Kensington for several years (1820-35), and for some time he conducted a school for boys. Their grandson, Rev. Frank G. Woodworth, D. D., whose presence with us is most welcome, also found a helpmeet

REV. ELIAS B. HILLARD

FIRST MONUMENT TO SOLDIERS OF THE CIVIL WAR
1863

in Kensington, Ellen Evelyn, a daughter of Samuel Upson, and for a quarter of a century he has been the president of Tougaloo University, Mississippi, building an institution for the uplift of the Negro race.

Emma Hart, a native of the Worthington parish, did notable educational work in Kensington, teaching in her youth a winter school for which only a man had been considered qualified; and after she had attained fame through her work for the higher education of women, she returned to her native town and served as superintendent of the Kensington schools. Prof. D. N. Camp says: "At this time probably no town or parish in the State had better schools or a livelier interest in education."

Three women, like the devoted women who ministered unto the Master of their substance, have left legacies for the use of church or society: Miss Fanny Scoville, Miss Eliza Dickinson and Miss Frances Robbins. A legacy was also left to the society by Jonathan T. Hart, a great-great-grandson of Dea. Thomas Hart. These gifts afford welcome aid, without giving occasion for the living members to lessen their sense of responsibility.

"These many years! What lessons they unfold
Of grace and guidance through the wilderness."

"The church of the living God, the pillar and ground of the truth," divine in source and aim, depends upon human personalities, called unto a fellowship of saints, though not all sanctified. It is a high privilege to be entrusted with this heritage, to enter into the labors of others, to be fellow-workers in seeking the kingdom of God on earth, in hope of the kingdom of glory. Our desire and prayer, according to our faith concerning the centuries past, is that "Unto Him be the glory in the church and in Christ Jesus, unto all generations."

THE MINISTERS OF THE KENSINGTON CHURCH

Honorable Livingston W. Cleaveland

Mr. Moderator, Members and Friends of the Kensington Church:

A New England traveler mistook the first mile stone out of Boston for a tomb stone. It read: "1 m. from Boston." He read it, "I'm from Boston," and reflected, "How simple, how sufficient."

I assume that I have been selected to assemble the facts, many of them oft times told, in reference to the ministers of the Kensington Church during the past two hundred years, not because any one supposed that I was especially qualified for the task, but simply because I'm from Kensington, the son of a former minister in Kensington. In this delightful atmosphere, I had the privilege of spending perhaps the most interesting period of my youth.

An epitaph I have often read in a Lakewood cemetery on the grave of Jennie June's husband, said to have been placed there by Jennie June herself, appropriately describes my attempt to prepare this historical address:

"He meant well,
Tried a little,
Failed much."

A few years ago a symposium was held by the New Haven Congregational Club. The following topics were discussed by members of the Club: Can a man be a Christian and a successful lawyer? Can a man be a Christian and a successful business man? Can a man be a Christian and a successful editor? Can a man be a Christian and a successful teacher? Can a man be a Christian and a successful politician? Can a man be a Christian and a successful minister?

I will not attempt to explain why I declined to discuss the question assigned to me: Can a man be a Christian and a successful politician? Governor Baldwin, then Judge Bald-

win, always equal to any emergency, made it very clear, at least to the members of the New Haven County Bar, that a man *could* be a Christian and a successful lawyer. I will not say that no New Haven clergyman could be found to discuss the proposition whether a man could be a Christian and a successful minister: I will only say that the subject was handled by a clergyman from North Haven, who ably and plausibly contended that it *was* possible to be a Christian and a successful minister at the same time.

It is for me to consider—in a long distance glance backward over the centuries—something of the lives of the ministers of a church whose continued successful existence, from a remote antiquity until the present hour, bears eloquent testimony to the character of its spiritual leaders.

The ministers of a New England parish! What pictures do the words bring to mind—pictures of men of strong, keen intellect, wrestling with the knotty problems of the old theology on the one hand, and on the other, grappling the prosaic difficulties of running farms; now elaborately conversing in Latin, and again, bartering pecks and bushels of grain for yards of homespun; sometimes urging their flocks to public improvements and to deeds of valor, while all the time wondering how they should keep the wolf from the door.

In the early days of New England, the minister held the chief and foremost place among his people; and, in the quasi-hieratic government, he was regarded with the respect that had once been bestowed on the king, the pope, or the lord of the manor; unfortunately, without the revenues of those potentates.

After the first hardships had given way to comparative ease, the minister was still the leader of the community, and he and his family lived in the blaze that beats upon a throne, even if the throne were a pulpit. See the learned divine, arrayed in the spotless broadcloth so painfully preserved for long years of pulpit use, taking his dignified course through his parish, saluting a brother minister, if met by chance, in the sonorous Latin that he had learned in college, responding graciously to the greetings of his parishioners and inquiring about the prosperity of their poultry, their cows, and their families, patting the awed children on the head; and if on Sunday, passing through the standing congregation to the pulpit, where the hour-glass was to measure the tide of eloquence, logical, persuasive, argu-

mentative, or pathetic, which was the one intellectual treat of the community, to be discussed throughout the town for weeks. He baptized, married, buried, one generation after another, rejoiced and grieved with his people; who in turn, loved, feared, and venerated him, as one of their choicest possessions.

Blessings on the New England ministers! From early days till now, they have enforced the idea that the object of learning was to do good; they have held up the standard of right thinking and right acting to such purpose that the old-fashioned New England conscience has become a proverb.

Of the why and when of the establishment of Kensington Church, another has told you. It is for me to speak of the long line of those ministers who have preached in its pulpit.

From 1712 to the present day, there have been sixteen; the first four divided nearly a century and a half among them, each of the four passing his whole ministerial life in Kensington. Of these, nine received degrees from Yale College or its Divinity School, two from Harvard, two from Union Seminary, three from Hartford Theological Seminary, one from Columbia, one from Princeton, one from Amherst, one from Bowdoin and one from Colby.

The first minister of Kensington parish was the Rev. William Burnham, of Wethersfield. His father was William Burnham, his mother, Elizabeth Loomis, of the well-known Loomis family. Born about 1684, graduated from Harvard at the early age of eighteen, married at twenty, in charge of a parish at twenty-three, he could scarcely be called a laggard in beginning the serious business of life. Bringing to the new parish the enthusiasm of youth, he showed enterprise and ability throughout his life, and was a leader in the affairs of the village and state. He came to his people in 1707, the inhabitants of Great Swamp having in that year begun to avail themselves of the privilege granted by the town of Farmington and by the General Assembly to support a minister of their own.

Evidently, he was willing to begin in pioneer style; for although his new house consisted at first of only two rooms on the first floor those were not finished in 1709, and he accepted the promise that the upper story should be completed after the interval of more than a year. Several pieces of land were conveyed to him. The stipend of the young minister was not

superabundant, fifty pounds a year at first. This was not paid in coin of the realm, but in wheat, Indian corn, or rye. Labor to the amount of five pounds per annum was also promised, as well as five pounds worth of fire-wood for his family. Payment in such manner was usual in those times.

Some tokens of the small payments which were wearisomely collected by the minister may be seen in the rate bills for 1720:

		s.	d
"John Standley, by	1 bushel wheat	5	6
Isaac Hart,	1 and one half bu. corn,	3	9
Samuel Hart,	2 bu. wheat,	11	
Samuel Hubbard,	3 and one half bu. wheat, wanting 1 pt.		
	4 s. of Jonathan Scott's account,	17	9
Jacob Deming,	one half bu. Corn & 1½ pt.	1	2½
Thos. Porter,	1½ bu. corn, 3 s. his ac.	3	
9 d. Thos. Hart's,			9"

His salary was increased from time to time until in 1749 it was fixed at £300.

At last, meeting-house and parsonage were sufficiently advanced to permit definite organization, and in October 1711, the Assembly granted liberty to "Farmington Village" (Kensington) to "gather a church and call a minister." On December 10, 1712, Mr. Burnham was ordained to the ministry, being twenty-eight years old. Of the ten members of the church, the minister was one. The names of the seven pillars included not only that of Burnham, but other names of families that have taken root in the soil and have flourished mightily: Hart, Judd, Seymour, North, Cowles, and Lee.

Mr. Burnham evidently made an impression on his world, for in the records of the time, his name appears as scribe, moderator and preacher at church councils and on other public occasions.

In 1722, his parish was named Kensington, and on May 10 of that year, he was asked to preach the election sermon in Hartford, "God's Providence in placing men in their respective stations and conditions," for which the thanks of the Assembly were voted, and it was published by order of the same body.

We infer that his two wives, Hannah Wolcott of Wethersfield, and the Widow Buckingham of Hartford, were prudent

and thrifty women; for by the magic of work and economy, the pieces of fertile Kensington land that had been given to him were made to yield sufficient revenue for a comfortable support, and for gradually amassing a substantial property. He was blessed with a family of nine children. The house which was built for him was standing in recent years, a colonial building, browned by time, but moved from its original site. Mr. Burnham became a rich man for his day.

Whether his life were simple or strenuous, it wore on Mr. Burnham, so that in his early sixties, if not long before, his "bodily infirmity", made his people anxious to the point of petitioning the Assembly for an assistant preacher. Rev. David Judson from Stratford occupied the pulpit for a time and then the Rev. Edward Dorr, of the Lyme family, and the uncle of Edward Dorr Griffin, was here from 1744 to 1746. At the end of that time, Mr. Burnham's health was so far restored that he resumed his duties, and Mr. Dorr went to a long and distinguished pastorate in the First Church in Hartford. He was a man of ability. He suffered from paralysis and died at the early age of fifty, not before, however, he had raised his voice in appeal for missionary work among the Indians, taking great interest in Rev. Mr. Wheelock and his Indian school at Lebanon. By him were uttered these words, "Scarce ever a word is put up in our worshipping assemblies—but one petition is to this purpose—That Almighty God would open a door for sending the Gospel to the heathen." He was a pioneer in missionary effort.

During Mr. Burnham's day, there were warm discussions as to the order of procedure in seating the congregation, and as to the respective merits of singing hymns and psalms by line or by rule. From all these questions, he was called away, September 23, 1750, at the age of 66. His will, dated July 1748, accepted by the Probate Court the first Tuesday in April 1759, but never recorded, divides his real estate among his three sons, William, Josiah and Appleton, and names his four daughters, Hannah, wife of Rev. Jeremiah Curtis, of Southington, Lucy, wife of Jacob Root, of Hebron, Abigail, wife of Lieut. Robert Wells of Newington, and Mary, wife of John Judd, of Farmington. He disposes of "Servants, household stuff, money, plate, books, horned cattle, horses, sheep, swine, team tackling, and any instruments of husbandry whatsoever, corn upon the ground or gathered, linen, wearing clothes of

any sort, horse tackling, any other tools or instruments besides those of husbandry, and all my moveable and personal estate whatsoever, excepting that concerning my Spanish Indian woman, Maria, my will is that after my decease she shall have liberty to dwell with any of my children, where she likes best and if at any time, she should not be able to earn a living, that she be comfortably provided for in sickness and during life at the cost of all my children & such as represent them, & concerning my Mulatto Boy James, my will is that, according to my deceased wife's desire, my daughter Abigail may have liberty to take him at the price he shall be valued at."

This shows, that in those days, a very good man might regard slavery as a matter of course, yet his Christian spirit of kindness predominated.

His family shared his ability; his brother Nathaniel had hastened to avail himself of the infant college, Yale, being graduated in 1709, and he and another brother, Jonathan, became surveyors for the colony, Nathaniel marking, in 1714, the line between Connecticut and Massachusetts. Rev. Mr. Burnham's son, William, was captain of the militia and deputy from Farmington. He died twenty months before his father. The oldest daughter, Hannah, married the Rev. Jeremiah Curtis, Yale 1724, who was the first settled minister of Southington. The great-nephew, Captain John Burnham, was a captive in the war of the Revolution, and in 1793, at Algiers. Stuart painted portraits of him and his wife Barbara, that are in the possession of Pay-Inspector Thomas T. Caswell, U. S. N. Two descendants, Hiram and Edwin H. Burnham, were in battles of the Civil War. Among his descendants are George Dudley Seymour, Esq., whose message you have heard at the Christian Lane Cemetery; and many of the Norths, Stanleys and Churchills of New Britain.

It was fortunate for Kensington that its first minister was so able to bring his parish into an honorable position. He was considered a sound preacher, and was accustomed to refer much to the Scriptures in support of his doctrines.

Mr. Burnham was not disposed to accept injustice tamely and it may be guessed that had he been at the helm instead of his successor, at the outbreak of the Revolution, he would have been among the torch-bearers of the colony. We know that he was the scribe of the General Association which on May 8, 1735, discussed the "value of paper money" being "such as to

make the settled support of some of the ministers very much below the just intent of the sums agreed on;" and perhaps it was on account of family conversations thereon that his son Josiah, after his death, sued for loss of money; petitioning the Assembly that the nominal and buying value of paper money were so different as to amount to a loss of 4,000 pounds during his father's pastorate. Probably this large sum frightened the Assembly; for, unjustly, it seems, the petitioner was told that the nominal value must be accepted.

An interregnum followed; and during that time, among others, no less a person than Ezra Stiles, afterwards president of Yale College, preached, and declined an invitation to be pastor. Similarly complimented was Elizur Goodrich, who later tied the vote with Stiles for the college presidency, and gracefully yielded to his rival.

Between Stiles and Goodrich, the Rev. Aaron Brown, and the Rev. Samuel Sherwood, (a cousin of Aaron Burr), supplied the pulpit.

Aaron Brown might have been shocked had he foreseen that one of his chief claims to attention now would be his connection with one of the first American novels. He supplied the pulpit in Kensington in 1755; then, after preaching in Granby, he was settled in Killingly, or East Putnam. There he married the widow of his predecessor, the Rev. Perley Howe. His step-son, the Rev. Joseph Howe, Yale 1765, a very able and promising young preacher, settled in the New South Church on Church Green in Boston, was to marry Eliza, the daughter of the Rev. Elnathan Whitman of Hartford, when the sudden death of the expectant bridegroom ended all. His step-father, Mr. Brown, returning from the funeral in Boston, himself died suddenly in Ashford. This sad story, with the Rev. Joseph Howe and his fiancée, Elizabeth Whitman, appeared as important parts of "The Coquette, or the History of Eliza Wharton, by a Lady of Massachusetts, Boston, 1797;" also, in the "Romance of the Association, or One Last Glimpse of Charlotte Temple and Eliza Wharton." It is to be noted that "after Mr. Howe's death, Eliza was sent to New Haven for gaiety and diversion."

On July 14, 1756, the Rev. Samuel Clark was settled here. His birthplace was Newton, Sussex Co., New Jersey, and he was graduated from Princeton, then the College of New Jersey, in 1751, receiving another degree from that college later and

REV. ALFRED T. WATERMAN

REV. JAMES B. CLEAVELAND

HON. LIVINGSTON W. CLEAVELAND

also an honorary M. A. from Yale in 1757. His ability as a preacher caused the people to send some one to Elizabethtown, New Jersey, to deliver their invitation. He was evidently a man of systematic habits, for, two days after his settlement, we find him trying to bring order out of the chaos of the church records, which he says, "were very imperfect and broken." Not married, we read that he made provision for the entertainment of the Council, in his first year, once at the house of Doctor Wells, and again, at his lodgings, Lieut. Lankton's.

For ten years he had the comforts and discomforts of a bachelor minister, and we have all heard what that is! He yielded at last to the charms of no fair parishioner, but married a wife from Bolton, Jerusha White, July 1, 1766. He had two children, Samuel and Jerusha; yet his line has long disappeared, the only trace being Jerusha Clark, wife of Elisha Dunham, on the roll of the Worthington Church; but his house, still standing, a model of colonial elegance, with its wide hall through the middle and its spacious stairways, shows that he was a man of means, not dependent on pints and quarts of corn for his support. The bricks and hardware were imported from England, and it is said to have "outranked in size and cost most country houses of the period." It was built in 1759.

There were thorns in the pastor's path among roses, in spite of the grand house; although it is difficult to see why he was so frequently involved in controversy. The long distances and poor roads made the location of the church a subject of bitter discussion, which led to the division of the parish. The choice between Worthington and Kensington was given to him, the Kensington people offering him, December 8, 1772, a salary augmented to 100 pounds. Perhaps his English importations were stones of stumbling to those who were throbbing with Revolutionary spirit; for his opponents complained among other things of his "entering into a covenant and combination of trade and commerce in European goods and others, by a co-partnership with Jonathan Hart, on or about the 1st day of August, 1771;" and that he had broken his promise "not to take up, act, or join in with a part of said Society or Church against ye other or rest part of ye said Church,. . . .thereby raising and fomenting strife, debate, animosities, confusion, and every evil work."

On the other hand, eighty memorialists, asking to be made a distinct Society, speak of him as having "faithfully labored

with them in word and doctrine about twelve years, to the unspeakable satisfaction of many. . . . whereby he has become most dear and is accounted worthy of double honor." He accepted the Kensington invitation, but he was high-spirited, and made this proviso:—"I do not desire the money of those who do not desire my labors," adding that he desired no man to be "tyed to me by the mere force of civil law who is unwilling himself to be under such wise and good civil regulations while we are blest with such good civil rulers in this land." This last probably had a Tory sound in those days. He was accused of giving ambiguous replies, the strife waxed hotter, a council for dismission was proposed, when most dramatically, death hushed the dispute, calling away Mr. Clark, November 6, 1775. The clamor of anger died away, leaving its echoes only in musty church records.

He was the first to be laid in the new East Burying-ground, his grave-stone bearing this inscription: "The first interment in this ground now consecrated to the dead." Alas! The legal notices in the newspapers proclaimed him to be insolvent. The salary was voted to the widow for "such time as the pulpit can be supplied by free-will offering." This was all the life insurance that the brotherhood of ministers could offer to bereaved families.

But peace did not come at once. The aforesaid Jonathan Heart, Yale 1768, of whom Mr. Clark was the silent partner, was a prominent man in the affairs of the town, and had been in trade there, besides teaching in New Jersey. His business ventures had not been successful, he had become insolvent, and had appealed to the Legislature to relieve him from imprisonment for that insolvency. At the time of Mr. Clark's death, he was an adjutant in the Continental Line, and was afterwards at the siege of Yorktown, and became a member of the Cincinnati. Mrs. Clark assented that Mr. Clark had lost much through Captain Heart, denying the partnership which he asserted, and she sued him for about 800 pounds.

What headlines and what pictures would have adorned the modern reporter's account of this episode in church history, I leave you to imagine. Long after, April 26, 1787, Mrs. Clark married Amos Hosford, a deacon in the Worthington Church. The Clark house is now occupied by Mr. and Miss Warren, descended from Gustavus Upson, who was a grand-nephew of Dr. Benoni Upson.

In the anxious years from 1775 to 1779, when the colonies were making their desperate struggle for independence, there was no minister in Kensington, for what reason is not definitely known. Perhaps the men who could have supported a minister were away, supporting the Continental Congress.

During that time, in 1777-8, no less a person than the elder Timothy Dwight had preached here several times, while he was studying with his uncle, Jonathan Edwards. The parish showed its discrimination by asking him to settle here. This he did not do. As is well-known, Dr. Dwight became one of the most prominent men of his time, and besides his notable work as president of Yale College, he wrote books of travel and poetry. In his Paraphrase of the Psalms of David is that of the 137th,

"I love Thy kingdom, Lord,
The house of Thine abode,"

which according to Professor Dexter, has found favor in all Protestant denominations and is to be seen in every extant collection of hymns. It is inscribed on the wall of Dwight Hall on the Yale Campus.

In 1778, the prospect must have brightened in Kensington, if not in Congress, for there was discussion as to calling the Rev. Benoni Upson; and in 1779, he was ordained for the ministry here, which ended only with his life.

Either the long deprivation, or the outlet for pugnacious feelings in actual war, calmed the angry disputes of Mr. Clark's time; and the peace-loving disposition of Dr. Upson spread over the parish. How beautiful a tribute it is that through life he was called a peace-maker.

His profession was in his blood; for Thomas Upson, his father, who lived in that part of Farmington now called Wolcott, had married Hannah Hopkins, of the noted Hopkins family. She was one of the seven children of Captain Timothy Hopkins of Waterbury. One brother of Hannah was the Rev. Samuel Hopkins, D. D., of Yale 1741, settled at Newport, R. I., the founder of Hopkinsian theology. Another brother was the Rev. Daniel Hopkins, D. D., Yale 1758, pastor of the Third or South Congregational Church at Salem, member of the Provincial Congress of Massachusetts. Another was Col. or Major Mark Hopkins, Yale 1756, who died of illness at White Plains just before the battle there in 1776. A paternal uncle

of Hannah was the Rev. Samuel Hopkins, of West Springfield, Mass., who had married a sister of Jonathan Edwards. The great-grandfather of Benoni Upson, was a proprietor and original settler of Hartford in 1638 and Farmington in 1640.

As a boy, Benoni Upson was delicate, but after a residence of some years with his uncle in Newport, he became strong enough to enter Yale, and was graduated in 1776. Like Mr. Burnham, he was only 23 when he was ordained in Kensington, April 26, 1779.

In calling him it was voted to give "for his encouragement the sum of 300 pounds to be paid in wheat at six shillings per bushel, or money equivalent thereto." It is said that this was all lost in the depreciation of Continental money.

In addition, Mr. Upson was to have 120 pounds for his yearly support and salary to be paid in the same way, and a sufficient quantity of firewood for his family use. That the efforts of Josiah Burnham were not without good results is shown by the provision that "the value of money shall be determined by a committee who shall be appointed annually for that purpose."

He accepted what he called the "generous proposal," and on his side was generous, offering to receive the settlement in three parts, to be distributed over three years, also deducting from his salary 20 pounds the first year, 13 the next, 6 the next, until on the fourth year, he would proceed to draw the stipulated salary.

He was a of sensitive spirit, for he writes to his people:— "I have been informed that there are some in the parish who are fearful that by stating the salary in grain, I am put under disadvantage to obtain more than the people intended to give, and consequently, more than is necessary for a maintenance. I hope such will not be apprehensive of danger from that quarter, after being informed that I esteem it beneath the character of a Christian to take advantage of the good intention of an honest people." And in all the experience of his 23 years his New England conscience adds, "I am sensible that it is a difficult thing in this day to know what is duty."

On August 6, 1778, he had married his cousin, Livia Hopkins, the daughter of Joseph Hopkins; and in the grand house built by Mr. Clark, they and their first child lived for a time, Mrs. Clark inhabiting one part of what had been all her own; but afterwards the Upsons had a separate dwelling.

In some miraculous way, the tiny salary was made to yield enough to buy a lot on the "corner east of the east burying-ground," and to the little house built on that, he took his wife and one child. Only one room was plastered. How the winter winds and summer suns must have made themselves felt through those flimsy walls! It was poor in modern comfort, but how rich it became with the memories of its unvarying, warm-hearted hospitality that was given so unstintingly to all who crossed its threshold!

Through life the influence of Dr. Upson was for just thinking and right acting, for peace and charity towards all. In that chaotic period which followed the Revolution, his prudence and tact, combined with high principle, must have wrought much good in the parish. He was honored outside the town, also, serving Yale College as a member of the Corporation for fourteen years, and receiving from her the degree of Doctor of Divinity.

I cannot forbear quoting Emma Hart Willard's description of the minister of her childhood. It is a picture of the old time that we like to look at often. She says: "He was one who was wont to be present whenever good was to be done, when rising ambition was to be encouraged, and children and youth to be watched over with parental care—one whose memorable form has been often seen in this house of worship, as with an air at once solemn and graceful, he walked up that aisle to mount the pulpit. Who does not know by these tokens the former beloved pastor of this Society, the Rev. Benoni Upson? The time was when, as the clergyman entered the church the whole congregation rose and stood till he had adjusted himself in his pulpit. But well do I remember when I was a child at school, if during our play-hour it was said, ... 'There is Mr. Upson!' every urchin of us stopt short in our play, and immediately repaired to the road-side to make a double file for him to pass between, and as he passed we made in heart as well as in gesture, profound obeisance, and the countenance, the polite, yet endearing manner of the good man as he passed, showed that he had for us a father's yearning breast."

He loved the young, and visited the schools often. A test of the Christian character of the two men was made during the ten years when Dr. Upson's failing strength was supported by a younger minister; for a beautiful harmony existed between him and the Rev. Royal Robbins. Dr. Upson did not waver

in his punctual attendance on Sabbath worship, even when not called by duty to the pulpit, "being for several years of his life the oldest man in the congregation," and Mr. Robbins summed him up as a "valuable friend and counsellor—possessing a clear understanding, and ready wit, a most accomplished gentleman." After a pastorate of 47 years his benign presence ceased from earth. Of his eight children, only two survived him, one being Mrs. Charles A. Goodrich. The Rev. Frank G. Woodworth, D. D., president of Tougaloo University (Miss.), who has addressed you at the East Cemetery, is a descendant of Dr. Upson, and a son of the former pastor in Berlin.

In this young man, Rev. Royal Robbins, who came as a colleague, Kensington was to find one of her most illustrious ministers. Like Mr. Burnham, he was born in Wethersfield (October 21, 1787), his parents being Captain Elisha Robbins and Sarah Goodrich of Wethersfield.

In 1806, he was graduated from Yale, taught for two years in Hadley, Mass., and in Wethersfield and Glastonbury. Like Dr. Upson, he spent some time in Newport. This was in order to study law with his uncle, Asher Robbins, a distinguished lawyer. After teaching again at home, he made a final decision for the ministry, and studied theology. His first sermon was preached in the pulpit of Dr. Nathan Perkins, of West Hartford. Among the incidents of this period was that of preaching to the convicts in that strange, half-underground prison at Newgate.

Thus he had gained the varied experience of ten years. after leaving college, before he came to Kensington in 1816.

Another ten years passed as a colleague; and in 1826, at the death of Dr. Upson, he became sole pastor, and thus remained for thirty-three years, making a pastorate of forty-three years in all, during which time he built up for himself a monument of lasting admiration and affection. His brother ministers, his people, the reading public, all regarded him as a rare man, gifted with the pen of a ready writer, gracious and devoted in carrying his Gospel message— a flower of his time.

All his contemporaries speak of his life as one of ceaseless toil. Apparently, he never relaxed the strain of using every moment. His family of eight children and his small salary did not fit well; and thus it came about that his pen was kept busy throughout his pastoral life, and a mass of articles, reviews and books was produced, which added to his small income and

won for him thousands of readers. The first article, "A Moral Estimate of Paradise Lost," published in the Quarterly Christian Spectator, was afterwards re-published in the London Christian Observer, an unusual compliment. He had excellent literary taste, and his regular contributions to periodicals were looked for with glad anticipation.

He was a friend of Percival, and wrote an excellent memoir of him for an edition of his poems, besides an article about him in "Specimens of American Poetry." His beautiful hymns are well-known to you. "A Legend of Mt. Lamentation," published in "The Token," was widely read, and he contributed much to the work of S. G. Goodrich (Peter Parley) in the Pictorial History of America," and the "Pictorial History of All Nations." But he was best known through the "History of American Literature," of which he was the American editor, and still more important, in his "Outlines of Ancient and Modern History," which passed through many editions and was widely used as a text-book in schools and colleges. This would have given him a competence, had he reserved the copyright.

The intimate connection with the Goodrich family, which was related to both the Upsons and the Robbins, helped to foster and encourage the literary pursuits of Mr. Robbins. Probably to him is owing the Kensington Library Association, founded in 1829; and the widespread influence of such intellectual activity must still be felt in other ways. The children developed into men and women of rare charm and nobility of character; and the sons were able to surround the last days of the parents with comfort. Edward W. Robbins, Yale 1843, the Kensington historian, had great talent as a writer. His Centennial Address should be a Kensington classic. Miss Frances Robbins and her sister, Mrs. Ford, lived to hand down the traditions of the family and to be a blessing to the town. It is regretted that Mr. Harry Pelham Robbins, of New York, a grandson, was unable to be present and speak at the East Cemetery; and the grandson in Boston, who bears the name, "Royal" Robbins, also was not able to be present.

Rev. Mr. Robbins kept up his scholarly habits of reading Latin and Greek every day, and was a constant student of the Bible. That home of the Kensington minister, glowing with the graces of mind and heart of parents and children, was recognized as a center of refinement and intellectual zeal, and was famed as such an ideal of cultivated country parsonage

life as we delight to find in romance and, still more, in reality. It was like the perfume of a flower, not to be described. He was engaged in preparing an Historical Address for the Town of Wethersfield when he was stricken by his last illness.

Painful as were his last days, his patience and fortitude were unfailing, and the consolations of religion with which he had often soothed the dying were his in the Valley of the Shadow.

Most touching were the lamentations of the Wethersfield people when they learned that they could not hear the "honied words" of their favorite son; most complimentary were the tributes to his scholarship and his character from every side.

Dr. Porter, the patriarch of Farmington, wrote, "There was in him such blending of the true, the just, the pure, the beautiful, the fine, the gentle, the humble, that I might as well attempt to describe the light of day as to tell what sort of man he was." A divine of the Episcopal Church wrote of his "deep humility, his beautiful, harmonious character, his consistency, his high-toned integrity, the width of grasp of his views, which allowed dissent from his opinions without alienation. From the placid and peaceful retirement of country life, his spirit went forth with every effort of the busy world around him to advance the glory of God in the salvation of men."

His literary pursuits brought him many scholarly friends from other parts of the country; yet the unvarying testimony of all who knew him as a pastor was that he was "laborious, patient and faithful," pure and disinterested, unselfish and deeply sympathetic. He died March 26, 1861.

Mr. Robbins was the first minister here to seek a dismission; and for a year before his death, he was relieved from active service by the Rev. Elias Brewster Hillard, a native of Preston, graduated from Yale in 1848, and prepared for the ministry at Yale and Andover. He was in Kensington from May 16, 1860 until February 27, 1867. For nearly a century and a half Kensington had enjoyed the lifelong services of her pastors; but since the middle of the nineteenth century, shorter terms have been more usual everywhere. Mr. Hillard brought much energy to his work. He was the war minister of Kensington, and no uncertain notes were heard from his pulpit.

On a certain Sunday morning in April, 1861, he reached the church just as the news of Sumter's fall arrived. Instantly, his prepared sermon was laid aside, and he delivered a stirring address appropriate to the crisis. Throughout the war our

REV. ARTHUR J. BENEDICT

THE CHAPEL
1888

flag flew from this church. In the next year, he preached an historical discourse on the one hundred and fiftieth anniversary of the church, and again and again made additions to local historical research. He made valuable contributions to the Ecclesiastical History of Connecticut, when he supplied a history of the church and a list of his predecessors, with some remarks as to their work and characters. Many improvements were owing to his enterprise. The church and Sunday-school were united during his stay. He was an earnest advocate of Prohibition. His book, "The Last Men of the Revolution," published in 1864 by N. A. & R. A. Moore, is unique. Only seven then survived, each of them more than a century old, and Mr. Hillard before writing the book interviewed them in their homes. In 1867, he left to go to Glastonbury and then Plymouth, and died in Farmington. His daughter, Miss Hillard, is carrying on a great educational work at Westover, and another daughter, having been President of Rockford Seminary, now Rockford College, is the wife of Andrew McLeish, Vice President of the trustees of Chicago University.

For a brief year, from July 5, 1868, to June 23, 1869, the Rev. Abraham Chittenden Baldwin, Bowdoin 1827, Yale M. A. 1843, was acting pastor. As he did not reside in Kensington during his pastorate, comparatively little is known of his relation to this church. He was born in North Guilford in 1804. His ministerial career included pastorates in North Guilford and Durham and mission work for the Howe Street Church in New Haven. He died in Yonkers, New York, in 1887, aged 83.

On the day of his departure, the Rev. Alfred Tileston Waterman was installed. He was graduated from Yale in 1855, and spent a year in Union Seminary, graduating from Princeton Seminary in 1860. He made a public profession of his faith in the church of Yale College. He did some home missionary work in Vermont and was active in a good many parishes in New England and the West. His service in Kensington was from 1869 to 1874. He was the first to occupy the present parsonage. He was a spiritual man, devoted to the welfare of his people, and in spite of discouraging circumstances, his ministry was very acceptable. His death occurred at Washington, D. C., December 29, 1909.

Of his successor, my Father, the Rev. James Bradford Cleaveland, permit me to say that while a student at Yale, from which he was graduated in 1847, Divinity School 1851,

he so exerted himself (according to the late John G. North, of New Haven) in behalf of the languishing Temple Street Church and Sunday-school for colored people that by his influence and that of another they were revived, relieved from debt, and encouraged to grow so that they have become the Dixwell Avenue Congregational Church. Always a zealous friend of the slave, he was impelled to write as follows to President Lincoln: "Sir:—Equal to the exigency of the times, your name will hereafter be as conspicuous in the history of this nation as is that of Moses in the sacred history of Israel. Moses is honored as Liberator: that such may be your renowned title on the future page of the republic now so ably presided over by you, is the prayer of millions." This letter was dated November 22, 1861; the date of Lincoln's Emancipation Proclamation was September 23, 1862.

A descendant of the historian, Gov. Bradford, it was a pleasant task that fell to him to "call to remembrance the former days," as his text expresses it, in his Centennial Discourse on the history of the Kensington Church, delivered in this pulpit July 9, 1876. The first Church Manual, issued in 1877, was prepared in his time and under his direction. His first pastorate was in Durham, (the scene of Dr. Elizur Goodrich's labors.) After pastorates in South Egremont, where Mrs. Cleaveland wrote "No Sects in Heaven," in Goshen, New Hartford, and Bloomfield, he came hither in 1875, remaining with this church until 1879. His residence was in New Haven at the time of his death, which occurred May 21, 1889. May I quote from the estimate of his character which appeared June 6, 1889 in the Religious Herald:

"In his social relations he was natural, unassuming and original. A dry humor always pervaded his conversation and many of his contributions for the press, and his witty and almost quaint remarks carried with them the impress of a strong personality, yet he never trifled but was intensely candid and sincere. Policy was no element in his character. He could not deceive and he would never compromise with evil. He never shrank from siding with the few as against the many if the few were in the right."

The stay of Rev. Cornelius Morrow was only three years, but his devoted spirit made an impression here as everywhere where he lived. After graduation from Columbia in 1876, and Union Seminary in 1879, he began his ministry here in the

latter year. Hartford county was not unknown to him, since his uncle, the Rev. Nathaniel J. Burton, had long been one of the distinguished preachers of Hartford. His stay, however, was saddened by the death of his little boy, and by his own illness, which obliged him to resign. In his succeeding parishes, Bethlehem, Danbury, and Norwich, Dr. Morrow won hearts as he had in Kensington, by his inspiring and helpful ministrations. Christian Endeavor and Sunday-school work have received an impetus wherever he has been, and his hearers everywhere cherish a lively remembrance of his spiritual preaching and teaching. The young man who held his modest course among you has become one of the important factors in the success of Fisk University, where for ten years he has been the College Pastor and the Professor of Philosophy, cheering and uplifting the earnest ones of that down-trodden race. Thus two consecutive ministers of this church have been of notable benefit to the Africans among us.

Rev. Arthur J. Benedict, glorified by the Amherst Records as the only survivor of the Class of 1872 representatives in the Amherst College crew which won in 16 minutes, 32 4-5 seconds, the Intercollegiate boat race in 1872, occupied this pulpit from 1882 to 1889. It was a time of new enterprises. The Christian Endeavor Society was organized with his assistance, and during his pastorate this venerable edifice was repaired and improved (so that it could present the appropriate and attractive appearance of today.) The old church in its new dress was re-dedicated; and on that occasion Mr. Benedict gave an historical address in which were gathered and preserved many precious bits of local history. An article prepared by him for the Connecticut Magazine, with much research and judgment, is an accurate and valuable contribution to Kensington history. Mr. Benedict was the guiding spirit of the Harvest Festival from which has grown the great Berlin Agricultural Society.

He has carried New England ideas to the home missionary field, and is now in charge of the Congregational Home Missionary Society and Congregational Sunday School and Publishing Society for southern Arizona and lives in Tombstone, Arizona.

The three years which the Rev. Henry L. Hutchins spent here must have been a happy period in his interesting life. Of Connecticut birth and Yale education, a great part of his experience was in the distant West. Still, immediately after

his graduation from the Yale Divinity School, he became pastor of the Taylor Church in New Haven, laboring to such effect there for seven years that he returned later in life for a second period of service.

The need of Christian workers called him to East Tawas and Tawas City in Michigan, and thence to Gunnison, on the Pacific side of the Rocky Mountains. There all four of his children died of scarlet fever within one month, and he followed them from a desolate home to desolate graves. Nevertheless he did not relax his efforts in Gunnison, and had built a church and house there when his mother's illness summoned him to the East. It was after some years of faithful missionary work in Massachusetts that he came here, where he did, he said, "the most successful work of his life." He made a map of the parish dividing it into districts for neighborhood prayer meetings, which were notably successful, 87 people attending these meetings in one week.

Work in the state for the Bible Society engaged him for some years, and at a meeting in New Haven, he read some results of his investigations in country parishes, which aroused alarmed comment. The incorrect reports in the papers deeply pained him, and it has been suggested that they may have caused his sudden death, three days later. Let his class biography give his epitaph. "He lived the profession that he made. * * * Both by positive service and by submission to God's will he exemplified the things which he taught as fundamental." He wrote of his life:—"It has been a success in one particular, of proving the power of God in His rich promises and of the Gospel to save. It has confirmed me in a faith in that divine mission of man on earth, and the ultimate glory of God's kingdom."

He was followed in 1892 by Rev. Magee Pratt, an Englishman, who, before coming to this country, had espoused the cause of reform, beginning to speak at nineteen, for National Education; and afterwards as first lecturer of the Peace Society, appeared in many English cities and in every reform hall in London. It was a rare experience for a country village to have in the pulpit one who had come from discussing, in the great metropolis of the world, the burning questions of the day. Noteworthy among his efforts in this parish was his work among the Italians. Ten Italians united with this church under his ministry in 1894, two of whom have become ministers of the

Gospel. Mr. Pratt is passionately fond of flowers and is keenly interested in horticulture. While carrying on his present parish work in Granby, he accomplishes much in a literary way, and is heard all over the country through the press.

The Rev. William B. Tuthill, a graduate of Colby University, came hither from the Hartford Theological Seminary, after spending a year at Union, and was ordained here in 1897. He spent only two years here, which were happy years for all concerned. The beneficial effect of his forceful upbuilding and strengthening work for this church is still manifest. He had been prominent in his life at college and was president of his class. After pastorates at East Hartford, Conn., and Leominster, Mass., he returned to Maine, where he is now settled over Woodfords, in Portland, one of the most important Congregational churches in that state, having the largest Sunday-school of any Congregational church in Maine.

A graduate of Harvard and of Hartford Theological Seminary followed him, the Rev. Alonzo Ferdinand Travis, who remained four years, a time during which the much-needed and much-enjoyed church parlors were built, and the Men's Lyceum, a noteworthy organization, was founded. To him, also the years in Kensington were delightful. Now his activity is transferred to the great city, and he is religious director of the 23rd Street Y. M. C. A. in New York, an association of nearly four thousand members. Perhaps, during the peaceful years here, the energy was stored away which is vitalizing New York. [While this publication is in preparation for the press, word is received of his sudden death while bathing, at Green Harbor, Mass., Aug. 6, 1913.]

His successor, the Rev. Edgar H. Olmstead, although born in Michigan and educated at the Tri-State College at Angola, Indiana, and at Oberlin, was simply reverting to the old haunts of his family when he came here, for he is descended from James Olmstead, one of the original proprietors of Hartford, a charter member of the Center Church there. James Olmstead is buried in that historic burying-ground there, land which was originally assigned to his nephew, Richard Olmstead, but was afterwards voted to be used as a burial ground. He went from his first church in Cleveland to Granby, and thence to Kensington, where his stay was four years to a day; and he is now continuing his good work in the Congregational Church at Greenfield Hill in Fairfield, Conn. His pastorate here was

crowned with success in securing a large increase in missionary offerings, and forty-five were added to the church.

Of the present incumbent, who comes of a family distinguished in the ministry and other professions, let his work in indefatigable and successful labors for this anniversary alone speak for him. His delvings into the musty records of the past have probably made him better qualified to tell the history of this ancient church than any other living historian. More and more does he endear himself to the people of this parish and town. Long may he be here, and let some future bard sing his praises.

Since the Civil War, the terms of service have been short, and the consequent number of ministers has forbidden the pleasure of speaking at length of individuals. But the general statement may be made that the sojourn here among cordial parishioners and beautiful scenery, has almost always been fraught with present and retrospective pleasure; and that all your ministers have lived here with the single purpose of glorifying God through the extension of his kingdom. It is noteworthy that so many of them have been imbued with the missionary spirit of uplifting the poor and ignorant, and have brought from other fields to this quiet altar, the flame of enthusiasm for the world's redemption.

Perhaps the difference is not so great as we think, between the pioneer Burnham, the aristocratic Clark, the patriarchal Upson, the scholarly Robbins, and the men of modern times. All, like Mr. Hutchins, have had true success in "proving the power of God in His rich promises and of the Gospel to men."

And of them all the Kensington church may well be proud.

HISTORICAL SKETCH OF THE SUNDAY SCHOOL

Mr. Arthur W. Upson

Admiration of excellence is a part of the foundation of all noble character. This brief sketch is intended to discover to us this excellence and to express this admiration. In the light of the fact that the Sunday-school has, since Robert Raikes originated it in Gloucester, England, exerted a greater influence for good than any other institution of the church, our privilege today is great beyond measure.

The persons now living who were members of the Kensington Sunday-school at or very near the date of its formal organization in 1835 are Miss Harriet Hotchkiss, Frederick H. Norton, Henry A. Robbins and Henry M. Cowles. The first three of these names appear in a library record book, to which reference will be made later, under date of 1835, and the fourth name first appears under date of June, 1836. By the mercy of God Deacon Henry M. Cowles and Mr. Frederick H. Norton are present with us today in the flesh.

The earliest record found of the existence of the school is that it was one of the six schools forming the "Sabbath School Union for Wethersfield and Berlin, auxiliary to Connecticut Sabbath School Union" in 1832. The last minute of that meeting is, "Voted, to appoint the six Superintendents as a Committee of Visitors for the year ensuing, viz.:

Mr. Horace Wolcott,	Wethersfield
Deacon Israel Williams,	Rocky Hill
Deacon Wells,	Newington
Mr. Sheldon Moore, Esquire,	Kensington
Mr. Chauncey Cornwall,	New Britain
Mr. Lewis Edwards,	Worthington

In 1833 this committee reported for Kensington, "No. of School 35; the Concert of prayer is held." These six schools of the Union, according to its records, were organized as follows: New Britain 1816; Wethersfield 1817; Newington, 1818; Ber-

lin 1819; Rocky Hill 1827; Kensington 1835. The term "organized," as applied to the local school, is taken to mean a formal organization with a constitution.

The years 1825 and 1826 were pioneer years in the organization of Sunday-school Unions in America. The American and the Connecticut Sunday School Unions were both instituted in 1825. At its second annual meeting at New Haven in 1826 the Board of Managers of the Connecticut Union reported: "The Board has still later information, that the National Society, although it is but little more than eighteen months from the date of its formation, now numbers 377 auxiliary branches, existing in twenty-three out of the twenty-four United States." And while it is hardly credible to the writer that the Kensington school should not have come into existence until several years after the formation of the Union and so much later than the group of five schools above referred to, the records do not help us and the accredited membership of 35 in 1833 indicates that the school was comparatively weak in numbers; but the records of the local union show that Kensington received fair honor as well as responsibility from the very first.

In the report of the Semi-Centennial of the Wethersfield and Berlin Sunday School Union, published in 1884, a foot note refers to the report of E. W. Robbins in 1859, "It is supposed that this school was organized earlier than reported" (1835). The date there assigned is 1819. A note in Mr. Robbins' Sketch of Kensington adds: "Dr. Horatio Gridley is believed to have been the first Superintendent." He graduated at Andover Theological Seminary in 1818, and on account of ill health turned to the study of medicine.

The preamble of the "Constitution of the Kensington Sabbath School Association," which was formed in 1835, reads: "The Subscribers impressed with the great importance of a well-organized Sabbath School in this place to the true interests of the rising generation and to both the temporal and religious interests of this people hereby associate ourselves together for this purpose and such of us as have children of suitable age pledge ourselves to encourage and endeavor to cause their attendance on the school and all of us to give our support and encouragement to it and to adopt the following Rules for the Organization and conduct of the School." We observe that this was not the organization

of a Sunday-school but of an association for conducting such a school, which was at that time a common method of directing such work. This Association continued until 1864, when it was superseded by the church in the conduct of its own school. Article 6 of these Rules reads: "The Pastor of this Church shall be requested to preach a sermon favorable to the cause of Sabbath Schools and to take up a Contribution on some Sabbath in each year for the increase of the Library and the purchase of proper Books for instruction in the School." In 1841 the Union voted its wish that the ministers preach twice each year upon the subject of Sabbath Schools. In a fragmentary financial record found in the back of the library record previously mentioned, the books for instruction are called "question books," and they appear to have been sold annually. Article 7 of the Rules reads: "There shall be contribution of such teachers and scholars as shall choose to contribute of one cent or more a month, to be disposed of, either for the purchase of books for the school or for establishing Sabbath Schools in other places as shall be determined by the Officers of the Association." These Rules are concluded by a P. S. reading: "The above Constitution was formed A. D. 1835 and the school has prospered till this day (but there is no Record) and the association of the Union" (meaning the Wethersfield and Berlin Union) "requested all Secretaries to keep records and report the same. I therefore take the liberty to copy the constitution and the 26 signers and commence the records from this the 10th day of April, 1841. (Signed) Jno. G. North, Secretary."

The members signing these articles of association in 1835 were: Royal Robbins, Sheldon Moore, Jabez Langdon, Albert Norton, Wm. Stocking, Cypr'n. Goodrich, Edw. Norton, Milo Hotchkiss, Horace Haskell, Matt'w. Judd, Geo. Cornwall, Isaac Botsford, R. Moore, Jr., Ira Kent, M. C. Frances, H. B. Stocking, A. I. Dunham, Ebenezer Hill, Avery Hough, J. W. Judd, Wm. J. Bunce, Geo. Cowles, Geo. J. Norton, Friend Street, Wm. Yale and Selden Peck. The signers in 1841 were Jno. G. North, Ashbel Dickinson, Henry Stow and H. S. Durand. There follow carefully and neatly kept records of meetings, votes and elections of officers, and semi-annual or annual reports (lacking in some years) up to 1863. The officers chosen in 1841 were Jabez Langdon, President; Jno. G. North, Secy.; Milo Hotchkiss, Supt.; Thos. Upson, Supt. Asst.; Roswell Moore, Jr., Librarian and Treasurer; and he

with Royal Robbins, Committee to purchase books. Officers for the year 1863 were: John Upson, President; E. W. Robbins, Secy. and Treas.; John Upson, Supt.; F. H. Norton, Asst. do.; Oliver Kent, Librarian. The constitution also provided for an executive committee of one person in each School District, and in 1845 it was "Voted that one Lady in each District be appointed executive committee," in addition to the men.

In his report in 1841 Secretary North says: "Our school since the reorganization in the spring has been in a flourishing condition. Numbers of youth and children have joined the school so that we have now 189 Resident Members, 137 of which are regular attendants. 32 of the above number are the fathers and mothers who feeling an interest in the Spiritual Welfare of their children have formed an adult class, that other adults may be benefitted by their instructions." In the next report, in March 1842, he says: "The cause of Benevolence in general has since the last report received attention, the scholars have an opportunity once in each month to contribute for the support of the various charities which require aid; and thus we trust the way will be prepared for the exercise of that expansive benevolence which shall ultimately lead to the conviction that the World is our country, and that it is our duty to labor in the fear of God for all mankind as our Brethren—." In March 1845, Edward Norton, Jr., Secretary, reports: "As a general thing the children have been very attentive to their teachers and when any thing has been said for the benefit of the School they have given their strict and undivided attention. ——We have, it is true, labored under some disadvantages in regard to books; for there are at least three different kinds of books used in school, besides that used in the Infant Classes. Whereas if we had but one kind we could better comply with the 4th article of the Constitution by holding Teachers' Meetings——."

We cannot but wonder what stress of competition caused the amendment of the constitution in 1848, as follows: "Voted to amend the constitution so that after voting twice for a Superintendent without choice a plurality shall elect the third time." Pastor Robbins was at this meeting formally invited "to preach a sermon on the subject of Sabbath Schools," and a similar vote appears frequently on record. The 11th annual report in 1852 is in this form: "This has been emphatically a year of good things. The school has been very well

attended. Whole number of members about 125, average attendance nearly 100. By the mercy of God in blessing the efforts and answering the prayers of the S. S. in connection with those of our devoted Pastor who has always manifested so deep an interest in the welfare of the young, we have had 20 or 21 hopeful conversions. Of these persons 15 have taken Christ as their only Saviour, Prophet, Priest and King and publicly and solemnly promised through the help of divine grace to live in all respects according to the rules and precepts of the Gospel. By this we see that 'Zion still is well beloved' and are encouraged to increase our labors. In the past year we have not had one death." (Signed) H. Upson, Secy.

The records of the Wethersfield and Berlin Union yield material of very great interest. Deacon Isaac Botsford of Kensington was president of the union from 1837 to 1844 inclusive, only two terms exceeding that in length; while Samuel Upson was second Vice President from 1859 to 1866 inclusive. A system of visitation between the schools was inaugurated at the start. By vote of the union the committees of visitation were forbidden to travel on the Sabbath in fulfilling their duties. Teachers' meetings were held on Saturday evenings so that the visitors could be present. At the meeting in Kensington in 1835 the Superintendents were charged with the responsibility of visiting all the schools twice annually and reporting. Visitation has continued spasmodically up to very recent years.

In 1836 the members of the school were reported as "90, 60 children and 30 adults, and 11 helpful concerts held." These concerts were commonly called "monthly concerts of prayer," and consisted of songs, recitations and exercises by the children, prayer for the cause of Sunday Schools and sometimes an address. These concerts were continued in Kensington through the pastorate of Rev. E. B. Hillard. In the record of the anniversary in 1865 is found this minute: "An interesting discussion arose on the question whether the S. S. Concerts and other labors were not for show more than the Glory of God and Salvation of Souls—result was a conviction that songs and attractions might be used to gain attention provided the exercises were sactified by the Word of God and Prayer."

In 1837 it was reported, "Members 125, 12 teachers, meet once in 2 weeks." In 1838, "two thirds of the children attend in the parish. No. of school 182—efforts have been made to exclude works of fiction." At the "14th October Convention"

held in Newington in 1841 it was "Resolved, that in the opinion of the Meeting there ought to be for each School a revising and expurgating Committee whose duty it shall be to examine all Books." In 1841 Mr. Hotchkiss reported "three fourths of the whole congregation attend the school—63 Temp. Advocates circulated." This seems to have yielded results; for in 1842 at the anniversary in Kensington the report was: "Membership 229, 10 classes, average number 135, hopeful conversions 28—Interesting revival, some drunkards reformed and converted in the parish." In 1850 Mr. G. Upson reports among other items, "70 vol. given to school in Wolcott." This must have been either loyalty or favoritism, for Wolcott was Mr. Upson's native place. Other items reported in '50 are, "14 united with the church, 21 hopeful converts." In '54 the report included, "20 hopeful converts, 11 united with the church, revival season enjoyed this year." In '58 the report contains this note: "Dinner provided at Town Hall in Kensington thus saving time and promoting our happiness." In 1859 Edw. W. Robbins, Secretary, reported: "No. of teachers and officers 17, whole number 142, no converts, no deaths, library 500 vols., added to Church from S. S. 6, no concert, no teachers' meeting, no contrib. and no weekly record is kept." The next year this negative report was bettered by a contribution, and in 1864 the collections amounted to $52.75, perhaps because the church sustained the school. In 1861 a "Mission S. S. in Blue Hills" is mentioned. In 1862 Mr. Robbins reports: "W. No. 136, av. 68, failed 2 Sabb., noon 35 min., Coll. $9.47, Deaths 2, Soldiers for the army 10, per cent of Ch. engaged as off. teachers or learners 37½."

In connection with the pathetic item, "failed 2 Sabb.," we must notice the apparent faithfulness of all in the school and quote rules iii, vii and xii, as suggested by the Connecticut Sunday School Union in 1826: iii. "It shall be the duty of the teachers to hear the lessons of their scholars without prompting and to keep a record in their class books of the punctuality of attendance and the number of verses learned by each scholar; to see that the children do not recite so loud as to interrupt each other; to use all the means in their power to secure their confidence and affection, and especially to converse with them in a plain familiar manner on the subject of their lessons and religion." vii. "If any of the children are absent from the school, it shall be the duty of their teachers to call upon their parents during the week, learn the reason of their absence,

and report them to the teachers' meeting on the next Friday evening." xii. "Any scholars necessarily detained from the school may recover their standing, on their return, by reciting an additional number of verses until they make up the deficiency." These rules are found in a most interesting printed report of the second anniversary meeting of the Union in 1826, here on exhibition through the courtesy of Mr. Francis Deming of Berlin.

At this time it is not deemed best to refer at length to the later history of the school. We may say reverently and thankfully the words written by Sec. North in 1841: "The school has prospered till this day."

In 1864, when a plan of connecting the school directly with the church was adopted, following soon after some revision of the church organization a resolution was adopted by both Sunday-school and church as follows: "Whereas the Church is the divinely established organization for the religious work in this world: and whereas the mission of the Sunday School in the religious instruction of the young in preparation for their reception into the Communion of Christ in His Church is auxiliary to this of the Church: Wherefore, Resolved that this Sunday School connect itself with the Church with which it is associated, as one of its agencies in the prosecution of its divine enterprise." The church now chooses the chief officers of the school, and provides for the ordinary expenses, leaving the school a good measure of self-government, and freedom in directing its charities.

In a "Kensington S. S. Library Account Book," dated 1835, appear the names of seven classes of 55 boys, and seven classes of 60 girls. If we add to this the 30 adults reported to the local Union in 1836, the total membership, including officers and teachers, was about 165,—a pretty lusty Sunday-school babe of three years! In the back of this book is the account of R. Moore, Jr., for three years. One item reads: "To one Dollar pd. to H. Haskell for visitor;" another, "To cash paid for hymn book at New Haven 23c.," and a third, "Paid to the Worthington S. S. Society for Question Books $3.08." From the beginning Royal Robbins drew 33 books in 37 consecutive weeks; Nelson Cowles drew 37 books in 43 weeks; Frederick H. Norton drew 31 books in 40 weeks; and Wyllys Hart drew 35 books in 42 weeks. The titles of the first ten books drawn by Royal E. Robbins are: "Scripture Biographical Dictionary;"

2, "Memoirs of Harlan Page;" 3, "Memoirs of Isabella Campbell;" 4, "Faith Explained to Children;" 5, "Scottish Loom Boy;" 6, "Memoirs of John Knill;" 7, "Pastoral Sketches;" 8, "Memoirs of John Mooney Mead;" 9, "History of the Patriarchs;" 10, "A Guide to Christ." Other titles are: "Child's Book on the Sabbath," "Right and Wrong," "History of an Old Pocket Bible," "Pleasantness of a Religious Life," "Repentance Explained to Children," "Elizabeth C. or Early Piety," "Juliana Oakley, a tale," "How to be Happy," "Affectionate Daughter-in-Law," "Advice to the Teens," "Memoir of an Infant Scholar," "Youth's Book of Natural Theology," "Sunday School Teacher's Dream," "Persuasions to Early Piety," "Life of Rev. David Brainerd," "The Child's Book of Repentance," "The Flowers of the Forest," "A Call to the Unconverted," "Henry on Meekness," "Jonah's Plight or Danger of Neglect," "Filial Obedience," "King Solomon's Councils to the Young," "Astronomy by Rev. Cyrus Mann," "Brief Memoir of Mahomed Ali Bey," "Anecdotes of Sunday Schools," "The Lottery Ticket," "The Model Family," "Faithful Narration of the Conversion of many Souls," "Pilgrim's Progress," "Six Months in a Convent," "Life of Cotton Mather," "Prospective Missions in China," two copies of "History of the Reformation," a series of "Temperance Tales," and books on missions in West Africa, Ceylon, and the Chickasaw and Osage missions,—315 titles in all.

The presidents of the Kensington Sunday School Association were:

Jabez Langdon	1841
Deacon Cyprian Goodrich	1842–5, 50, 51, 62
Albert Norton	1846–7
Horace Haskell	1848–9
Roswell Moore	1852
Ira Cole	1853–5
Isaac Upson	1856
Gustavus Upson	1857
George Cowles	1858
Ira Kent	1861
John Upson	1863

Between the years 1841 and 1863 Thomas Upson and eight of his eleven sons and a daughter were, at one time or another, officers of the association, viz.: Gustavus, Isaac H., Samuel,

William, John, Henry, Ambrose, Seth P. and Harriet. Of these Thomas, Gustavus, William, Samuel and John were superintendents. Three of a later generation have also been superintendents, Theron, Willis H. and Arthur W. In 1835 R. Moore, Jr., was librarian and treasurer, and in 1843 Nelson A. Moore was chosen secretary, and nearly every year until 1857 the name of one or the other appears as an officer, and often both were officers at the same time. The name of E. W. Robbins appears as secretary in 1854 and in that year he framed an annual report which is a classic.

No history of the Sunday-school would be complete without reference to the horse-shed class. The school has up to recent years had for its most numerous constituency the agricultural class. Up to about 1875 the sessions of the Sunday-school were held between the morning and afternoon preaching services. The opportunity to visit and exchange news and views on live stock, the state of crops and the market, politics, both local and national, and social happenings, was not to be lost by those men who let the attendance and study of the Bible by their wives and children answer for their own. In this class were discussed with unblushing freedom the application of the principles of the Bible to the conduct of others, if not the principles themselves. Here many domestic innovations were predicted, steered, criticized and frequently, their advice being ignored, condemned. Here reputation was made, caused to tremble in the balance and destroyed. Here questions of statesmanship were discussed, decided and declared. Here feuds and foibles were aired, here ridicule, jest and story abounded. Here every man was officer, teacher and pupil. Here he who cracked the long lash of the whip over the backs of his employer's oxen and he who was a great landed proprietor and the owner of herds of cattle and flocks of sheep and addressed as 'Squire were heard with equal respect. Here met the men who, in many cases holding office in the ecclesiastical society and the Sunday-school association, yet deemed their duty done toward the church and school when they attended upon the preaching of the Word, paid their taxes, attended to the prudential affairs and gave encouragement to the piety of their wives, children and domestics. And certain it is that for the most part the judgments of this class were just. For the most part it was composed of good men and true. Its opprobrium was held in righteous fear and its approval sought

throughout the community. But what pangs did it cost the godly minister, the consecrated teacher and the pious wife! What fervent intercession was made for these sinners, these neglecters of the means of grace!

And the Christmas, Memorial, Independence, and more recently the Children's Day celebrations filled a place in the lives of the little ones, which, united with the loving and enthusiastic help of the parents and elders, created ties which can never be broken, and which have been and will be perfected in the better land.

Finally tribute should be paid to the all-inclusive maternal overcharge of the church. No two institutions could be more closely knit together than this school and church. May this union, with all beneficent forces, give to them good success through days without number.

REV. WILLIAM B. TUTHILL

REV. A. FERDINAND TRAVIS

REV. EDGAR H. OLMSTEAD

REV. CARLETON HAZEN

REV. HORACE HOOKER, D. D.

By Rev. Sherrod Soule

Superintendent of The Missionary Society of Connecticut

The oldest Missionary Society in the United States saluteth this worthy church which is four score and six years older. You are congratulated on two centuries of existence and the endurance has not been simply lasting but splendid life. We are today surrounded by a great cloud of witnesses contained in the successive generations of believers for two hundred years. The lines of this church have gone out through all the world. My message is not to merely mention what this church owes to The Missionary Society of Connecticut but to acknowledge with great gladness and genuine gratitude what the Missionary Society owes to this church. It is a matter of record that in 1845 the Missionary Society as the big brother of all the churches of Connecticut held out its helping hand to this church in a time of brief need. This was a period in Connecticut Congregational church life when many an old church felt its strength numerically and financially slipping away due to the manufacturing magnets, many and mighty. New Britain, Middletown, Meriden, Wallingford, Bristol, Southington and Plainville were booming industrially and farms were forsaken by the youth, and Kensington felt the pull. The hand of the Missionary Society held out to you was not empty though it contained only a paltry pittance of $75; but it seemed to be sufficient for the first and only aid to the injured. That small amount has been returned probably a hundred fold with compound interest. But more than money requital you gave a man which places the Missionary Society in hopeless arrears to you and places us under willing and everlasting bonds of gratitude.

Some mile or more from this meeting house a boy was born, March 25, 1793. The father was a farmer, Elijah Hooker by name, and a direct descendant of the famous divine, Thomas

Hooker, who laid the foundation, not only of this Commonwealth but of the nation. The boy's mother's maiden name was Susannah Judd and her first marriage was to Samuel Seymour, names all notable in this locality and also state wide. His early life could not have been lonesome even in the country, for he was the last, though by no means the least, of twelve children. He was early set apart for a liberal education if not for the ministerial profession. His preparatory school was a minister's study in an ancient house now standing in Newington and his preceptor was Rev. Joab Brace, D.D., who had a full half century pastorate in that parish. The lad became a man of twenty-two when he received his diploma from Yale. He taught in Hartford and tutored in his Alma Mater and he was both apt and able in his calling. But theology lured him and so he added preacher to pedagogue in his list of professions. Two years he was pastor of the ancient and honorable church in Watertown. In 1824 we find him in Hartford and adding to his role of accomplishments that of journalism, being editor of the "Connecticut Observer." Finding himself sufficient for the conquering of more worlds he assumed a secretarial position and became the executive head of The Missionary Society of Connecticut, filling it with great grace and rare effectiveness for more than thirty eight years until the time he fell asleep, December 17, 1864, aged three score ten and one years.

The name of this person was no other than Rev. Horace Hooker, D.D. He must have had a busy brain and the pen of a ready writer for with and besides his secretarial work for the Missionary Society we find publications not a few and of merit; articles on preaching, memorial discourses, lectures on the Sabbath, religious books for children, a volume of moral and mental import for farmers. He seems to be the pioneer in the problem of the country church. He had a partnership in compiling and preparing a Psalm and Hymn Book for Christian Use and Worship, fathered and fostered by the General Association of Connecticut. Then he issued reading books, spelling books and dictionaries for school children. Such were his versatile and valuable accomplishments; teacher, preacher, missionary secretary, editor and writer, and he did all of these and all of these he did well.

His work of nearly forty years for and with The Missionary Society of Connecticut was wide, wise, effective and enduring.

He came to the office at an important time. He was a clear thinker, a forcible speaker, finished in rhetoric, able in administration and above all, a Christian clear through.

Under his administration missionary receipts were increased and missionary work, within and without the state, was enhanced. Following the occasion of his death the Trustees of the Missionary Society put this upon its record: "By the death of Horace Hooker * * * the Society has lost an active and efficient officer and a devoted, faithful servant. For more than thirty-eight years he managed its affairs and conducted its correspondence with singular ability and wisdom; thus securing the fullest confidence of the Society and its Trustees and the esteem of all its missionaries."

Turning from this official record to one brief extract from a private testimonial we come closer to the heart of the man: "My personal acquaintance with Rev. Mr. Hooker and my relation to him as a missionary pastor for seven years has endeared him to me as a father in the work of the Gospel ministry. His courteousness, generosity, good will and transparency of character have been apparent to all who knew him. He was a brother beloved. He has a seat in my heart forever."

In spite of Mr. Hooker's rather recent death and long and able service in public calling he is a very elusive personality. I have as yet found no one who knew him personally. I find few of his many books remaining and I can as yet discover no portrait of him. But the record of his work is written in the archives and accomplishments of the Society that I have the honor to represent. Running through forty years are his reports which reveal a good man, even a great man. So on this two century celebration of this church I bring you this tribute of hearty, holy thanks for the life and labor of Horace Hooker, born and raised up in this historic parish, who gave his strong power and personality to the promotion of the interests of The Missionary Society of Connecticut to the enhancement of Congregationalism in this Commonwealth and the enlargement of the kingdom of God in the nation and in the world.

THE GLORY OF AN OLD NEW ENGLAND TOWN

A Typical Village—Its Great Men Were Good Men—How They Left Their Mark

By Rev. Francis E. Clark

(From The Christian Endeavor World, Aug. 8, 1912.)

It has been my privilege recently to attend the celebration of the two hundredth anniversary of one of the oldest churches in the old Nutmeg State, the Congregational church of Kensington, Connecticut.

Many a moon has waxed and waned since that old church was founded in 1712. In 1712 Queen Anne was on the throne. Since that day the Georges I., II., III., and IV. have reigned and, according to Thackeray, largely made a botch of the undertaking. To three of them Connecticut owed allegiance before, with the rest of the States, she decided that a republican form of government was good enough for her.

George Washington and all the Presidents since, down to William Howard Taft, have secured the allegiance of the sturdy citizens of this old town, to whatever party they belonged.

Some of the original New England Puritan families are still represented in the town, and some of the children bear the names of their great-great-grandfathers. But, as in all the rest of New England, there have been many changes in the population; and many foreigners from the ends of the earth, specially a swarm of Italians, have settled among these beautiful hills and valleys. Still, the town retains its individuality, and the church of the town is perhaps as vigorous as ever, though the congregations are doubtless smaller than in the days when few but the Puritans lived in Connecticut.

Kensington is distinctly a country town. The people are chiefly farmers. The beautiful rolling hills, clothed with green to their very tops, so characteristic of this, one of the loveliest States in the Union, with the valleys between, constitute the

natural features of this old town; and one wishing for sylvan beauty and rural charm need not go far from Kensington to find it.

But not only are the hills and valleys, the groves and the dashing brooks, the same as in the days of George I.; but the characteristics of the people remain much the same, and everywhere are evidences of thrift and good management in the well-cultivated farms, the well-pruned orchards, and the houses in good repair.

At first the people went to church at Farmington, ten miles away, the women walking back and forth under the protection of the guns of their fathers and husbands for fear of the tomahawk and scalping-knife of the Indians. Tradition declares that "one enterprising and pious couple drew their baby in a bread-tray over the snow to worship." After a short time a society was organized in "that desolate corner of the wilderness" to maintain "ye worship & ordinance of Jesus Christ." Thus at the very beginning the church put its stamp upon the town, a stamp which it has always been willing to bear.

A stranger from the bustling centres of so-called civilization, coming to this village, would consider it to be located in a back eddy of civilization, while the stream of progress had flowed past it, leaving few marks of twentieth-century hustle and bustle; yet I venture to say that there are few places where life is better worth living than in this quiet Connecticut village.

Here character has been formed. Here saints and heroes have been reared, and from this little town have gone forth men to be presidents of colleges, professors in theological schools, missionaries and ministers, and many a man to fight for his country in her hours of direst need.

The town boasts of the poet Percival and of the artist Moore, of a general in the Revolutionary army, and of many a man who has made his mark on a smaller or larger segment of this old world.

And very largely this New England village, like so many others, owes its moral sturdiness and its continued prosperity for more than two centuries to the little church whose two hundredth anniversary has just been observed, to the ministers who have preached from its pulpit, and to the theology and morals which they taught.

Indeed, the history of the town is largely the history of the pastors of this church; and to call the roll of these ministers

—Rev. William Burnham, Dr. Benoni Upson, Rev. Royal Robbins, Rev. Elias B. Hillard, to mention only some of the older ones of the long succession—is to mention the chief benefactors of the town, who, more than all others, have put the mark of their godly common sense, Christian piety, and patriotism upon its history. The present pastor, Rev. Carleton Hazen, keeps up the goodly succession.

In Kensington was erected the first monument to the soldiers of the Civil War known in this country. Almost before the boom of the guns of Gettysburg had died away upon the startled air, Rev. Mr. Hillard, who was then pastor, aroused the enthusiasm of the people of Kensington; and they erected this monument by popular subscription. It was chiselled from a brown sandstone quarry in the near-by town of Portland and hauled by some of the townsmen with several pairs of cattle from the quarry to the churchyard of Kensington.

This same minister on Sunday morning, April 13, 1861, "was standing at the door of the church," we are told, "when Mr. Samuel Upson, at that time village postmaster, came in, bringing the news that Fort Sumter had been fired upon the day before. Mr. Hillard entered the pulpit, laid away his prepared sermon, and delivered a stirring patriotic address whose echoes rang in the town for many a day. During the following week the ladies of the church held a meeting, and made, without the aid of sewing-machines, the grand old flag which was hung from the belfry of the church at its completion, and continued to float in the breeze throughout the war."

This flag is still carefully preserved, and is an honored relic which no longer stirs personal or sectional feeling, as in those days of civil war, but tells now of a united country that knows no North or South.

I have given in some little detail the history of this ancient church and town, because it is typical of many another New England village, where the church has dominated its history and where the ministers of the gospel have led in every forward movement.

And yet these were the ministers and theirs the theology which are so often decried in these days as hard, narrow, unsympathetic! a theology which is ridiculed and flouted in many quarters, but which both in New England and Old England has produced the greatest type of men and the noblest communities.

If there is any truth in the saying, for which we have good Scriptural authority, that men and institutions must be judged by their fruits, then this old New England theology need not be ashamed of the sturdy communities it has established, the noble men it has sent forth, and the influence which still persists throughout our land as its chief saving, vitalizing influence.

25
James A. Cowles
Elizer Dudley
Gideon Williams, Jr.
Selah Parker
Ashbel Hooker

13
Ashel Brownson
Sam'll Peck
Martin Brownson
Calvin Winchel
Wd. Hopkins

5

27
Augustus Glading
Estir Hills
Albert Norton
Isaac Bottsford
John Kent
Abel Brownson

21
Matthew Judd
Oliver Weldon
Apleton Francis
David Williams
Stephen Norton
Levi Banner

9
Oliver Peck
Ozias Galpin
Wd. A. Buck
Selah Cowles
Wd. Bottsford
Isaac Peck
Elisher Curtis

3
Jabez Cowles
Nathaniel Cole
Gideon Williams
John Allyn
Gideon Hills
Wd. Dickenson
Jake Brownson
Roger Norton

37
Hosea Peck
Orpha Norton
Laury Cowles
Sophia Dickinson
Eunis Winchel
Laury Andrus
Sophia Cone
Abigail Squire

31
Wd. Han. Kelsey
Cyprian Gridley
Linas Clark
Edward M. Converse
Horis Haskall
Charles Brownson
Wd. A. Wright

15
Stephen Banner
Levi Stoddard
Harvey Beckwith
Elijah Hooker, Jr.
John Cole

7
Asaph Smith
Thomas Hart
Samuel Williams
Wd. Mary Hart
Daniel Warner

41

33
Joseph P. Finch
Joel Yale
Archibal Goodrich
Rebeckah Merriam
George Hooker
William Goodrich

23
Gideon Dunham
Joel Barnes
Peleg Chapman
Nathan Williams
Samuel Hooker
Hezekiah Stanley

11
Caleb J. Hall
John Lee
Joseph Clark
Salmon Cowles
Lucy Nichols
Amos Gridley

39

35
Joseph C. Doolittle
Cyprian Lee
Ruth Cole
Hores Goodrich
Enos Doolittle
Selah Elsworth
Enezer Elton

19
Salmon Winchel
Edward Peck
Theodore Elsworth
Wd. Winchel
Wm. Stocking

43

29
Richard Cowles
Thomas Haskall
Wm. Kelsey, Jr.
Abraham Stevens
Wd. Susanna Parsons
Ira Brownson

17
Russel Cole
Solomon Squire
Wd. Saxton
John Dunham
Wm. Stevens

SEATING PLAN OF THE

1
Wd. Langdon
Wd. Jane Markeral
Wd. Gridley
Wd. Peck

4
Luke Brownson
Wm. Kelsey
Sam'l Porter
Wd. Ruth Hart
Joseph Peck

12
Stephen Winchel
Ashbel Dickenson
Seth Goodrich
Joel Bunel

24
L. Stocking, Jr.
Nathaniel Goffe
Asaph Smith, Jr.
John Waterman
Josiah M. Ward

2
Ezra Scovil
Hezekiah Judd
Barnabas Dunham
Hezekiah Winchel
Noah Cowles
Sam'll Cowles
Eldad Peck

8
Jesse Dickenson
Oliver Stanley
Thomas Hooker
Samuel Hart
Luther Stocking
Wd. Abigail Parsons

20
Samuel T. Norton
Azel Dickenson
Timothy Bottsford

26
Elijah Loveland
Erastus Peck
Eri B. Hart
Halsey Norton
Lemuel Richesson

6
Amos Peck
Hooker Gilbert
Wm. Hooker
Ally Smith
Elijah Hooker

14
Titus Brownson
Wd. S. Goodrich
Timothy Chipman
Gideon Norton
George Andrus
Wd. D. Parsons

30
Anson Smith
Seth Hooker
Ansel Stocking
Urial Hooker
Amena Carter
Nathaniel Shepard, Jr.

36
Horis Hooker
Norman Williams
Horatio Gridley
Abigail Kelsey
Lucy Lee
Seldon Peck
John Lee, Jr.
Jairus Winchell
Lucy North

10
Selah Cole
Joseph Doolittle
Job Cole
Lem'll Peck
Nathaniel Shepard
Jabz Langdon
Asaph Cole

22
Wd. Lucy Hart
Barnabas Dunham, Jr.
Edward Norton
Joseph Peck, Jr.
Benjamin Allyn

32
Lydia Hart
Fanna Scovil
Linas Cowles
Cyprian Goodrich
Alven Hodchiss
Norman Winchel

40

18
Allyn Smith, Jr.
Moses Peck
Hozeah Atwood
Chester Peck
Benjamin Sweet

34
Cyprian Stanley
Luman Cowles
Dezire Peck
Fanna Saxton
Sally Norton
Norman Warner

38

16
Amadeus Bottsford
Saxa Hooker
Hannah Chipman
Simeon Norton
Seth Cowles
Olive Parsons

28
Joseph Taylor
Friend Street
Wd. Williams
Merit Cowles
Stilmon Stanley

42

MEETING HOUSE 1815

ANNIVERSARY COMMITTEES

General Committee, chosen January 6, 1910

Rev. Carleton Hazen
Mrs. Sidney M. Cowles
Mr. Claude W. Stevens
Mr. Henry H. Spooner
Miss Carrie Bauer
Mrs. Edward P. Dunham
Dea. Samuel A. Hart

This committee arranged for other committees as follows:—

Historical Committee

Mrs. Sidney M. Cowles
Dea. Samuel A. Hart
Miss Alice Norton

Program Committee

Rev. Carleton Hazen
Mr. Sidney M. Cowles
Miss Carrie Bauer

Invitation Committee

Mr. Claude W. Stevens
Miss Marjorie Moore
Mr. Sidney M. Cowles

Transportation Committee

Mr. Robert H. Graham
Mr. Harold Upson
Mr. Claude W. Stevens

Entertainment Committee

Mr. Thomas W. Emerson
Mr. Warren Upson
Mrs. Jason Taylor
Mrs. C. Fred Johnson
Miss Pauline Bauer

Cemetery Guides

Mr. Claude W. Stevens
Mr. Thomas W. Emerson
Miss Alice Norton
Mrs. Sidney M. Cowles

The Ladies' Society appointed the following committees:

For the Reception

Miss Marjorie Moore
Miss Pauline Bauer
Miss Lura Upson

For the Supper

Mrs. Fred H. Crane
Miss Carrie Bauer
Mrs. Frank Stevens
Mrs. Willard I. Alling
Miss Edith Johnson

Mr. Isaac Porter has given invaluable assistance in designing the memorial tablet, engrossing the names of the ministers, copying the portrait of Dr. Upson from an oil painting in possession of Mrs. D. A. Markham, and in preparing the illustrations for this volume.

Miss Bertha Warren, a descendant from members of this church, but herself a member of the Worthington church, carved the memorial tablet.

The General Committee was continued to arrange for the publication of the Anniversary Volume. The names of the officers and members of the church for the two centuries are appended, as they are prepared for a new Manual.

PASTORS

William Burnham, ministry began November 11, 1707, in the Great Swamp Society; ordained December 10, 1712; died September 23, 1750.

Samuel Clark, ordained July 14, 1756; died November 6, 1775.

Benoni Upson, D.D., ordained April 21, 1779; died November 13, 1826.

Royal Robbins, ordained June 26, 1816—June 26, 1859.

Elias Brewster Hillard, installed May 16, 1860—February 27, 1867.

Abraham Chittenden Baldwin, July 5, 1868—June 23, 1869.

Alfred Tileston Waterman, installed June 23, 1869—June 15, 1874.

James Bradford Cleaveland, September 1, 1875—July 1, 1879.

Cornelius Wortendyke Morrow, October 1, 1879—April 10, 1882.

Arthur Jared Benedict, October 1, 1882—installed May 3, 1883—April 18, 1889.

Henry Learned Hutchins, June 1, 1889—May 1, 1892.

Magee Pratt, installed October 11, 1892—October 28, 1896.

William Bodle Tuthill, ordained October 26, 1897—November 26, 1899.

Alonzo Ferdinand Travis, January 23, 1900—May 18, 1904.

Edgar Hammond Olmstead, November 18, 1904—November 20, 1908.

Carleton Hazen, February 21, 1909—

DEACONS

Anthony Judd,	March 10, 1713—1751.
Thomas Hart,	January 27, 1719—January 29, 1773.
Jonathan Lee,	July 29, 1756—January 16, 1758.
Huit Strong,	July 29, 1756—August 21, 1767.
Joseph Porter,	August 5, 1756—December 18, 1783.
Ebenezer Hart,	December 9, 1762—1773.
Selah Hart,	before 1775—June 10, 1806.
Noah Cowles,	March 31, 1780—October 21, 1820.
Asaph Smith,	March 30, 1808—April 9, 1821.
Samuel Peck,	January 29, 1818—March 19, 1833.
Caleb H. Austin, M.D.,	November 23, 1823—1825.*
Hezekiah Stanley,	1826—1844 excused.
Cyprian Goodrich,	November 10, 1834—July 15, 1864.
Isaac Bottsford,	October 29, 1835—1845 watch withdrawn.
Roswell Moore,	1844—January 1, 1857.
John Upson,	July 28, 1860—October 17, 1875*.
Henry M. Cowles,	July 28, 1860—January 2, 1898.*
William Upson,	March 4, 1870—March 30, 1904.
John D. Quill, M.D.,	December 31, 1886—February 21, 1889.*
Leander A. Bunce,	December 31, 1886—March 1897.*
Samuel A. Hart,	January 10, 1897—
Willis H. Upson,	August 7, 1904—April 1, 1909.
Sidney M. Cowles,	January 6, 1910—

* Removed from town.

SUNDAY SCHOOL SUPERINTENDENTS

Horatio Gridley, (according to tradition)	1819
Sheldon Moore, - - -	1832
Horace Haskell, - - -	1835
Sheldon Moore and Dea. Isaac Botsford,	1836–40
Milo Hotchkiss, - - -	1841–2, 54
Thomas Upson, - - -	1843–4
Roswell Moore, - - -	1845, 48, 55
Ozman D. Goodrich, M.D. -	1846–7
Gustavus Upson, - - -	1849–51
Ira Kent, - - - - -	1852–3, 57
William Upson, - - -	1856, 90
Samuel Upson, - - -	1858, 75–August 1880
George Cowles, - - -	1859
John Upson, - - - - -	1860, 63-4
Henry M. Cowles, - - -	1861–2, 72–4, 89
Horace K. Jones, - - -	1865–6
Frank G. Otis, - - -	1867–April 1, 1868
Theron Upson, - - -	1868–71, 81, 85–7
Leander A. Bunce, - - -	September 1880
Willis H. Upson, - - -	1882
Rev. Arthur J. Benedict, - -	1883
John D. Quill, M.D. - -	1884, 1888
Arthur W. Upson, - - -	1891–1904
Thomas W. Emerson - -	1905–6, 8, 11–13
Norman W. Warren - - -	1907, 9–10

MEMBERS RECEIVED

(*Names repeated.)

December 10, 1712

William Burnham, Pastor
Stephen Lee
Mrs. Stephen Lee
Anthony Judd
Samuel Seamor
Mrs. Samuel Seamor
Thomas North
Thomas Hart
Sarah Hart
Caleb Cowles

March 2, 1713

Isaac Norton
Elizabeth Norton
Benjamin Judd
Mrs. Benjamin Judd

February, 1719

Samuel Brownson
Abigail Brownson
Daniel Andrus
Samuel Hubbard
Joannah Hubbard
Ebenezer Gilbert
Samuel Peck
Abigail Peck

Rev. Samuel Clark's List of Members in 1756

Joseph Beckley
Sibil Beckley
Amos Peck
Joseph Hopkins
Elizabeth Hopkins
Bela Strong
Moses Brownson
Hannah Brownson
Mrs. Joannah Hubbard*
Catherine Judd
Samuel Steel
Hannah Steel
John Hinsdale
Elizabeth Hinsdale
Timothy Brownson
Amos Judd
Kesia Judd
Mrs. Sibbil Winchell
Mrs. Martha Hart
Abigail Hart
Mrs. Sarah Nott
Mrs. Mary Hart
Mrs. Ann Beckley
John Hooker
Mary Hooker
Samuel Hooker
Mary Hooker
Mehitabel Hooker
John Cowles
Job Cole
Lydia Cole
Isaac Hurlbut
Samuel Lankton
Mary Lankton
George Hubbard
Moses Peck
Sarah Peck
Ezekiel Kelsey
Sarah Kelsey
Benjamin Sage
Abigail Sage
Jonathan Edwards
Elizabeth Edwards
Samuel Gridley
Rebeckah Gridley
Mrs. Mercy Treat

Elisha Cole
Samuel Cowles
Sarah Cowles
John Cowles
Stephen Cole
Matthew Cole
Timothy Hubbard
Abiah Hubbard
John Beckley
Mary Beckley
Isaac North
Mary North
Ann Steel
Mrs. Ann Burnham
Ashbel, (negro)
Ebenezer Hart
Elizabeth Hart
Isaac Hart
Elizabeth Hart
Samuel Thompson
Sarah Thompson
Mrs. Martha Norton
Jedediah Norton
Acsah Norton
Elnathan Norton
Rachel Norton
Joseph Deming
Thomas Goodwin
Sarah Goodwin
John Gridley
Ruth Gridley
Johnathan Gilbert
Kezia Gilbert
Samuel Peck*
Elisha Peck
Lydia Peck
Mrs. Mary Hooker
Mrs. Mary Beckley
Mrs. Mary Andrus
Mrs. Eunice Andrus
Mrs. Jerusha Bartholomew
Ann Porter
Samuel Galpin
Samuel Galpin, Jr.
Abigail Galpin
Mrs. Lois Peck
Aaron Brownson
Samuel Gridley, Jr.
Hezekiah Winchell
Mary Winchell
Luke Stebbins
Mrs. Abigail Brownson*
Elisha Brownson
Sarah Brownson
Jonathan Lee
Mary Lee
Lucy Lee
John Lee
Sarah Lee
Elijah Peck
Mary Peck
Mrs. Abigail Cowles
Daniel Cowles
Martha Cowles
John Gilbert
Eunice Gilbert
Josiah Boardman
Rachel Boardman
Isaac Norton*
Elizabeth Norton*
Abraham Pierson
Sarah Pierson
Samuel Peck, Jr.
Mrs. Hannah Porter
Mrs. Ruth Porter
John Cole
Mrs. Cole
Mrs. Elizabeth Gridley
Judith Gridley
Joseph Porter
Hannah Porter
Hannah Newel
Job Norton
Susannah Norton
John Kirby
John Squire
Elizabeth Squire
Elisha Goodrich
Rebekka Goodrich
Abijah Peck
Abigail Peck
Mrs. Elizabeth Galpin
James Steel
Mercy Steel
Daniel Beckley, Jr.
Ruth Beckley
Richard Hubbard
Josia Burnham
Ruth Burnham

Charles Kelsey
Mehetebel Kelsey
Watts Hubbard
Mary Hubbard
David Sage
Bathsheba Sage
Roger Norton
Huit Strong
Mrs. Ruth Burnham
Elisha Burnham
James Hurlburt
Mrs. James Hurlburt
Ebenezer Gridley
Amos Gridley
Nathaniel Winchel
Nathaniel Winchel, Jr.
Moses Deming
Sarah Deming
Thomas Standly
Martha Standly
Charles Brownson
Samuel Smith
Josiah Brownson
Mrs. Martha Beckley
Nathaniel Dickinson
William Allis

Members of the New Britain Church from Kensington, April 19, 1758

Hannah Seymor*
Mary Andrus
Anna Booth
Elizabeth Lee*
Benjamin Judd* and wife*
Joseph Smith
Rebeckah, wife Daniel Dewy
Hannah, wife Gideon Griswold
Martha, wife Samuel Goodrich
Joseph Smith, Jr., and wife
Jedediah Smith and wife
Josiah Lee and wife
Isaac Lee and wife
Stephen Lee
James Judd
Uriah Judd and wife
Nathan Judd and wife
Phineas Judd and wife
John Judd and wife
Joshua Mather and wife
Elijah Hart and wife
Judah Hart
Elijah Hart, Jr.*
Moses Andrus and wife
William Paterson
Widow Hannah Root
John Kelsey and wife
Joseph Woodruff and wife
Simmons Woodruff and wife
Jedediah Goodrich and wife
Nathan Booth and wife
Ladwick Hotchkiss and wife

1756

Mrs. Jerusha Burnham
Mrs. Lydia Hubbard
Mrs. Sarah Hubbard
Mrs. Servia Allis
Joel Mitchel
Seth Hooker
Job Heart
Eunice Heart
Aaron Porter
Thomas Gridley
Hannah Gridley

1757

Hezekiah Winchell
Mrs. Elizabeth Deming
Mrs. Azubah Gridley
Mrs. Deborah Gridley
Jonathan Lankton
Daniel Elderkin
Mrs. Sarah Steel
Mrs. Azubah Gridley
Mrs. Keziah Cole
Elijah Heart

1758

Mrs. Rachel Norton
Mrs. Mary Hills
Peet Galpin
Mrs. Rebekah Heart
Ephraim Hollister
Daniel Root

Mrs. Lydia Root
Jedidiah North
Sarah North
Mary North
Hezekiah Heart
Mrs. Heart
Mrs. Esther Dunham

1759

John Beckley
Ruth Beckley
Mrs. Lois Galpin
Rhoda Kelsey
Sollomon Dunham
Elizabeth Dunham
Mrs. Mary Galpin
Zacheriah Heart
Elizabeth Heart
Sarah Parsons
Elizabeth Edwards

1760

Jacob Andrus
Mrs. Sarah Hooker
Betty (negro)
Mrs. Martha Heart
Ashbel Hooker
Matthew Heart

1761

Jacob Deming, Jr.
John Bartholomew
Job Root
Thomas Gilbert

1762

Moses Dickinson
Silas Brownson
William Patison
Mrs. Patison
Samuel Porter
Elizabeth Porter
Samuel Brownson
Cloe Brownson
Ozias Brownson
Abigail Brownson
Ebenezer Sanford
Mrs. Sanford

1763

Rebekah Beckwith
Joseph Wells
Mary Wells
Selah Heart
James Barret
Mrs. Barret
Mrs. Ann Hopkins

1764

Amos Clark
Mrs. Clark
Samuel Goodrich
Mrs. Goodrich*

1765

Noah Cowles
Nathaniel Heart
Samuel North
Mrs. North
Asahel Cowles
Rachel Cowles
Isaac Heart, Jr.
Mrs. Heart
Elisha Lewis
Tamar Lewis

1766

Salmon Hurlbut
Mrs. Ann Cowles
Mrs. Mary Burnham
John Allen
Ruth Allen
Mrs. Jerusha Clark

1767

Mrs. Elizabeth Pattison
Mrs. Sarah Hooker
Elijah Thompson
Sarah Thompson
Joseph Spalding

1768

Stephen Norton
Lydia Norton
Mrs. Lois Sage
John Goodrich
Hannah Goodrich
Mrs. Elizabeth Heart

1769

Gideon Judd
Robert Barret } husband and wife
Elizabeth Barret }
Mrs. Susanah Seymour
Samuel Heart

1770

Sarah Barret
Daniel Cowles, Jr.

1771

Samuel Gilbert
Ebenezer Heart, Jr. } husband and wife
Lydia Heart }
Joseph Peck } husband and wife
Sarah Peck }
Mrs. Ruth Heart

1772

Solomon Rugg
Mrs. Mary Salvage
Asa Brownson
Stephen Cole } husband and wife
Lucy Cole }

1773

Mrs. Mary Norton

1774

Mrs. Mary Sage
Seth North } husband and wife
Eunice North }
Zeabous Deming

1779

Rev. Benoni Upson
Mrs. Hephzibah Deming
Mary Hurlbert
John Belding } husband and wife
Sarah Belding }
Matthew Cole } husband and wife
Rhoda Cole }
Elizabeth Gridley
Mrs. Huldah Bronson
Mrs. Titus Bronson
Mrs. Anne Bronson
Mrs. Mercy Persons
Nathaniel Bronson
Mrs. Livia Upson

1780

Ebenezer Elton } husband and wife
Rhoda Elton }
Noah Root
Eldad Peck
Mrs. Huldah Atwood
Widow Sarah Cole
Mrs. Patience Peck
Mrs. Mary Peck
Mrs. Joanna Hewlit
Mrs. Sarah Gridley

1781

Widow Sarah Flagg
Caleb Hopkins } husband and wife
Mable Hopkins }
Abner Paine } husband and wife
Rebecca Paine }
Mrs. Mary Root
Mrs. Lois Winchel
Titus Bronson

1782

Solomon Winchell
Seth Goodrich
Elijah Gridley

1783

Mrs. Mary Cole
Abraham Gridley } husband and wife
Mrs. Gridley }
Widow Betsey Scovil
Mrs. Abigail Williams
Mrs. Azubah Scovil
Mrs. Mary Cowles
Susannah Norton
Noah Fuller
Salmon Heart
Daniel Smith

1784

Mrs. Sarah Stocking
Mrs. Susannah Dickinson

1785

Hezekiah Judd
Olive Persons

1786
Roger Norton, Jr.
Hannah Norton
Samuel Stebbins
Sarah Stebbins
Abigail Galpin

1787
James Percival
Ozias Cowles
Lucy Cowles
Gideon Hart
Synthia Hart
Abigail Cowles

1788
Jonathan Seymour
Abigail Seymour
Thomas Gridley
Mrs. Gridley

1790
Mrs. Olive Stocking
Mrs. Lucy Smith

1791
Widow Martha Strickland
Joel Bunnel
Mrs. Bunnel
Elijah Hooker
Mrs. Hooker
Mrs. Mindwell Bronson
Drusella Barret

1792
Mrs. Theodosha Peck
Sally Hooker

1793
Mrs. Carolina Andrus
Mrs. Asahel Bronson

1794
Asaph Smith
Mrs. Smith
Asahel Bronson

1795
Widow Alford
Widow Lois Andrus
Capt. Samuel Jacobs

1796
Mrs. Daniel Root
Widow Atwood
Abigail Buck
Mrs. Elizabeth Gladding

1797
Stephen Barrit
Mrs. Sabria Andrus

1798
Mrs. Submit Peck
Mrs. Oliver Peck, Jr.

1800
Mrs. Hannah Smith
Widow Sabria Stanley
Mrs. Polly Maria Peck
Sally Persons
Mercy Persons

1801
Amadeus Botsford
Mrs. Botsford

1802
Isaac Botsford
Mrs. Botsford
William Hills

1803
Widow Huldah Merriam

1804
Widow Olive Wiard

1805
Mrs. Rosetta Williams

1806
Mrs. Lucy Hart
Caleb J. Hall
Mrs. Hall
Mrs. Lois Parker

1807
Mrs. Tabitha Barrit
Capt. Amos Porter
Mrs. Porter
Capt. John Allen*
Ruth Allen*

1808

Mrs. Lois Judd
Luther Stocking
Mrs. Stocking
Mrs. Rachel Goodrich
Hannah Chipman
Mrs. Dolly Stocking
Mrs. Rebecca Peck

1809

Mrs. Olive Peck
Mrs. Stephen Winchel
Widow Elizabeth Percival

1810

Mrs. Betsey Botsford
Mrs. Elizar Dudley

1811

Calvin Winchel
Mrs. Winchel
Mrs. Hannah Hooker
Widow Eunice Hills

1812

Widow Hannah Kelsey

1813

Mrs. Eunetia Cowles
Mrs. Gideon Dunham

1814

Horace Haskell
John Cole
Mrs. Cole
Mrs. Submit Street
Mrs. Lydia Street

1815

Mrs. Charlotte Cowles
Mrs. Edward Peck
Horatio Gridley
Mrs. Nathaniel Shepard
Samuel Peck
Richard Cowles
Ann Bunnel

1816

Widow Dorcas Persons
Sally Hopkins
Mrs. Eunice Williams
Mrs. Lowly Standly
Mrs. Sarah Goodrich
Widow Susannah Persons
Stilman Stanley
Ruth Hopkins
Mrs. Lydia Peck
Harriet Peck
Lucy Anne Peck
Mrs. Nancy Dunham
Mrs. Lucy Smith
Polly Lewis
Amy Cole
Sophia Cone
Norman Winchel
Julia Winchel
Mrs. Lois Carter
Almira Carter
Lois Carter
Rebecca Meriam
Sarah Upson
Cyprian Goodrich
Reuben Bronson
Rev. Royal Robbins
Mrs. Lydia Norton
Mrs. Anne Crane
Matthew Judd
Mrs. Judd
Elijah Hooker
Mrs. Hooker
Mrs. Abigail Kent
Selden Peck
Asaph Smith, Jr.
Mrs. Charlotte Cowles
Hezekiah Stanley
Mrs. Stanley
Russel Cole
Mrs. Cole
Samuel Hooker
Mrs. Hooker
Widow Ruth Hopkins
Esther Hills
Lucy Lee

1817

John Bronson
Mrs. Bronson

Era B. Hart
Mrs. Hart
Harriet Hulet
Mary Botsford
Seth Goodrich, Jr.

1818

Mrs. Anne Hart
Mrs. Martha Robbins
Mrs. Thankful Hills
William Goodrich

1819

Mrs. Rosetta Cowles
Sally Carter

1820

Polly Stanley
Eunice Hall

1821

John Moore
Mrs. Moore
Lucy Bunnel
Sally Dunham
Eliza Langdon
Mary Judd
Maria Smith
Maria Beckwith
Polly Markham
Chauncey Hart
Daniel Sanford
Mary S. Stevens
Louisa Cole
Harvey Beckwith
Lavina Tryon
Marilla Atwood
Maria Atwood
Luman Cowles
Eliza Cowles
Friend Street
Mrs. Lucy Dickinson
Amanda Johnson
Amanda Strong
Catherine Bunnel
Walter Williams
Seth Hotchkiss

1822

Isaac Peck
Mrs. Betsey Norton
Mrs. Hannah Cornwall
Laura Cowles
Ruth Hart

1823

Mrs. Melissa Bottsford
Caleb H. Austin
Sally E. Austin

1826

Timothy Chipman
Abigail Kent
Mrs. Rebecca Norton
Mrs. Jerusha Hollister

1828

Mrs. Mary Beach

1829

Emily Hart
Ezra Bottsford

1830

Henry Merriam
Mrs. Merriam
Laura Churchill

1831

Henry Dean
Delia Ann Cowles

1832

Emily D. Cowles
Mrs. Lucy Moore
Mrs. Lucy Peck
Belinda Carter
Mrs. Eunice Clark
Mrs. Martha Peck

1833

Eli Carrington
Diantha Carrington
Sarah M. Peck
Mrs. Mary W. Haskell
Emiline D. Norton
Sarah Hart

1834

Catherine Hopkins
Mrs. Catherine Strong

1835

Ruel Strong
Edward Norton
Albert Norton
Ebenezer Hills
Isaac Botsford
William Bunce
Roswell Moore
George Cornwall
Ira Kent
Asahel Peck
William Yale
George Hooker
Sally Hooker
Eunice Hills
Esther Bottsford
Martha Stocking
Frances Ann Robbins
Edward Norton, Jr.
Albert Roger Norton
Margaret Norton
Hannah Chipman
Emeline Bunce
Milo Hotchkiss
Rhoda Hotchkiss
Polly Yale
Elizabeth Steadman
Mehetable Bronson
Mrs. Aruhna Williston
Mrs. Matilda Graham
Lucy Cowles
Mrs. Eliza Ann Yale
Timothy Bottsford
Mrs. Sarah Peck
Amy Ann Langdon
Mary Ann Williams
Sheldon Moore
Susan L. Moore

1836

Jabez Langdon
Amy Langdon
Fanny Scovil
Louisa Kent
Avery Hough
Almyra Hough
Mrs. Mary Stoddard
Eliza Dickinson
Mrs. Lydia Judd
Jane Cornwall
Livia U. Norton

1837

Harriet Norton
Mrs. Mary Ann Cowles

1838

Charles Moore
John Upson
Edward Cowles
Leuman Cowles
Nelson Cowles

1839

Thomas Upson
Jerusha Upson
Samuel Upson
Mrs. Emiline Loveland

1840

Mrs. Nancy Goodrich
Edward W. Robbins
William M. Deane
Mrs. Mary Dickinson
Huldah Bottsford

1841

Mrs. Charlotte Buck
Mrs. Roxanna Peck
Abel Bronson
Royal E. Robbins
Mrs. Emily Lee
John G. North
Mary A. Williams

1842

Stephen Austin
Mary Austin
Henry S. Durand
Caroline B. Durand
Rhoda A. Roys
Caroline C. Bottsford
Mrs. Elizabeth B. Robbins
Cyrus Miner
William B. Hovey
Mrs. Anne Deane

Mrs. Emeline Judson
Mrs. Minerva Langdon
Elizabeth E. Stocking
Sarah H. Durand
Jane A. Kellogg
Frances E. Morton
Harriet Hotchkiss
William Johnson
William Upson
James Williams
Cornelia S. Thresher
Jane M. Thresher
Frances A. Durand
Jane A. Hooker
Ellen E. Moore
Mary Hamlinton
James H. Gladden
Martha Gladden
Mrs. Moses Lyman

1843

Birdseye Judson
Mrs. Freelove Carey
Mrs. Julia E. Wright
Mrs. Delia Carey
Osman Goodrich
Emeline Goodrich
Mary Beckley
Edgar Beckley
Mrs. Emily Upson

1844

Ellen Botsford
Mrs. Wheeton

1845

Albert R. Norton

1847

Tabitha Hotchkiss

1848

Gustavus Upson
Harriet Maria Beckley
Sarah Austin
Eliza Bunnel

1850

Arabella H. Upson

1851

Charles Allyng
Delia A. Allyng
Mrs. Marriett Moulthrop
Mrs. Sarah Langdon
Mrs. Rhoda Hall
Sarah Kent
Sarah Dunham
Elizabeth D. Allyn
Henry M. Cowles
Mary Dunham
Mary Ritchie
Alice Rachel Upson
Ann Butler
Dumont R. Carey

1852

Mary W. Hart

1853

Frederick Norton
Mrs. Mary Dunham

1854

Ira Cole
Melissa Cole
Mrs. Olive Lorraine Stocking
Ruth Root
Seth P. Upson
Leander A. Bunce
Sarah Eunetia Cowles
James Wells Belden
Eliza Maria Stanley
Mary Ann Loveland
Mrs. Betsey Dudley
Jonathan T. Hart
Maria Hart

1856

Mrs. Jane S. Norton
Samuel Upson
Ann C. Upson

1857

Mrs. Hannah R. K. Peck
Francis Eugene Felix
Sarah Jane Muir

1858

Samuel Milo Hotchkiss
Brian Newel, Jr.
William Cyprian Goodrich
William John Ritchie
Mary Ritchie
Mrs. Ellen Ann Babcock
Alice Peck
Harriet Isabella Norton
Jane Loveland
Julia Elizabeth Dunham
Theodosia W. Dunham
Ellen Ann Cole
Margarette Upson
Frances Maria Upson
Harriet Hotchkiss*
Ann Maria Austin
Mrs. Mary Caroline Steadman
James Lyman Hall
Freeman Smith Williams
Cornelius W. Dunham
Martha Peck
Isaac H. Upson

1859

Birdseye Judson Beckley
John Upson
Cornelia J. Upson

1860

Mrs. Olivia C. Hart
George Cowles
Mrs. Cowles
John C. Graham
William White

1861

Mrs. Sophia M. Kent
Ellen Catherine Kent
Nathan Smith Thresher
Mary Jane Thresher
Leverett H. Gladding
Mrs. Mary Ann Morgan*
Elias B. Hillard
Julia W. Hillard
Selden Peck*
Lucy H. Peck*
Mrs. Susan Peck
Martha E. Robbins
Woodford Kilbourn
Lucy Kilbourn

1863

Mrs. Lucy Maria Munson
Jason Jerome Graham
Mrs. Vienna Dunham
Louisa Maria Hart
Sarah Woodruff Hart
Mrs. Clara R. Woodruff

1865

Horace K. Jones
Franklin J. Pratt
Mrs. Matilda Brooks
Mrs. Ellen Brooks
Mrs. Sarah E. Bacon
Mrs. Charlotte Wright

1866

Mrs. Mary Ann Morgan*
Louisa M. Brooks
Mrs. Eliza W. Cowles
George Frank Otis

1867

Ruth Hastings Jones
Mrs. Fidelia Upson

1868

Mrs. Mary Dunham
Franklin M. Alford
Lucy R. Alford
Theron Upson
Mrs. Ann Maria Moore
Julia Pickett
Florence M. Cole
Ann Jeanie Ford

1869

Mrs. Julia Kellogg
Louise M. Upson
Fanny Hotchkiss
Amelia Elizabeth Upson
Julia Whittlesey Upson
Mary Eliza Edwards
Rev. Alfred T. Waterman
Emily S. Waterman
Norman Woodruff
Abigail Woodruff
Mrs. Mary B. Cole
Elizabeth Boone
Dora J. Norton

Mrs. Alonzo Dunham
John P. Connell
Wilbur B. Langdon
John C. Hall
James Woodruff
Gideon Dunham
Leander P. Jones
George Dunham
Hiram Collins
Nelson A. Moore

1870

Grace Naaman
Mrs. Elizabeth C. Bailey
Kate Cornelia Brown
Mary Herlena Brown
Marian Elizabeth Palmer

1871

Julia Bacon
Edward J. Langdon

1872

Harriet Jane Norton
Elizabeth Upson
Edward O. Manley } husband and wife
Frances M. Manley }
Mrs. Louisa Atwood
Samuel J. Wright
Elizabeth I. Chapman
Royal Robbins Upson
Mrs. Mary Ann Newton
Mrs. Hattie Bunce
Mrs. Clarissa J. Graham

1873

Mrs. Eliza Allen
Mrs. Ella M. Smith
Mrs. Marion R. Robbins

1874

James B. Reed
Mrs. Aurelia Upson

1875

Lucy J. Upson
Mrs. F. G. Chapman
Mrs. Elizabeth H. J. Cleaveland
Susan T. Cleaveland
Livingston W. Cleaveland

1876

Henry L. Newcomb } husband and wife
Abby J. Newcomb }
Mrs. Emma E. Dunham
Harriet E. Upson
Willis H. Upson
George L. Chapman
Grace E. Upson
Elizabeth A. Reed
Robert L. Peck
Giles K. Peck
Alice E. Peck
Constance N. Jones

1877

Mrs. Cordelia Champlin
Nellie E. Upson
Benjamin A. Upson
Minnie D. Baldwin
Mary E. Cowles
Isabel V. Loveland
Marion E. Moone
Arthur W. Upson
George B. McL. Upson
Henry G. Upson
Robert McLavy } husband and wife
Mary McLavy }
Alice McLavy
Charles R. McLavy
Alonzo McLavy

1878

Mrs. Jennie N. Goodrich
Edward A. Cole

1879

Mrs. Frances Ella Stevens
Francis Gillette Hart
Leumas Pease Hart
William Norris Daniels
George Dutton Thresher
William Lee Addis
Edwin H. Butler

1880

Jonathan N. Hart
Theron Upson } husband and wife
Margarette Upson* }
George B. Cowles
Mrs. Alice Deming Hart
Mrs. Anne A. Hart

1881

Mrs. Mary Michaux
William H. Mason
Alice Fitzgerald

1882

Mrs. Laura A. Hough

1883

Hester J. Cole
Alice C. Upson
Grace M. Langdon
Rev. Arthur J. Benedict
Ida R. Benedict
Mrs. Sarah E. Upson
Alice I. Bauer
Mrs. Mary L. Warner

1884

Mrs. Jane F. Loney
Elizabeth Norton
Sara N. Norton
Ida S. Hart
Mary H. Upson
John D. Quill, M. D.
Mary P. Quill
Mrs. Elizabeth T. Thresher
Henry W. Lawrence
Mrs. Mary E. Bunnell
Mrs. Mary L. Merwin
Mrs. Lucy C. Stocking
Zana L. Stocking
Minnie J. Elton
Mrs. Rosella Watrous
Frances E. Graham
Henry C. Cowles

1885

John E. Tubbs
Helen E. Moore
Lilian C. Burr
Howard I. Dunham
Mrs. Marietta P. Hooker
Jennie S. Hart
Mrs. Clara E. Upson
Ellen M. Moore
Mrs. Mary C. Graham
Natalie R. Marks

1886

George E. Butler
Henry Dunham
Frederick H. Crane

1887

Mrs. Louisa M. Cowles
Walter M. Brown
Samuel Ashbel Hart
Minnie H. Thresher
Sarah J. Gladwin
Robert H. Graham
Edith H. Brown
Mrs. Maria M. Hubbard
Mrs. Mary L. Taylor
Sidney M. Cowles
Emily Aulhorn

1888

Wallace R. Wells
Anna E. Wells
Lillie M. Cornwell
Lottie E. Cornwell
Mrs. Adella M. Taylor
Mrs. Mary A. Woods

1889

Mrs. Sarah A. Goodrich
Minnie E. Goodrich
Ida Goodrich
Olive M. Bauer
Pauline M. Bauer
George H. Baldwin
Mrs. Catherine Hart
Laura L. Crane

1890

Albert N. Butler
Katherine S. Bunce
Hattie B. Crane
James Sloan
Jennie S. Bunce
Charles M. Strong
Mrs. Strong
Henry G. Norton
Jane Norton
Carrie M. Bauer
Minnie A. Norton
Langdon J. Peck

Robert Y. Gilbert
Ethelbert A. Moore
A. J. P. Moore
Rhoda Baldwin
Robert L. Peck* }
Harriet L. Peck }

1891

Joel I. Butler
Frederick G. Taylor
Jennie S. Loney
Mrs. Carrie E. Reynolds
Rev. Henry L. Hutchins }
Mary A. Hutchins }

1892

Mrs. Ida L. Cotton
Mrs. Catherine C. Plimpton
Catherine M. Hubbard
Maude Merwin
Abigail M. Merwin
Elizabeth Van D. Norton
Florence L. Warner
Rev. Magee Pratt }
Mary A. Pratt }

1894

Era T. Hart }
Elizabeth Hart }
Inez Hart
Mrs. Lizzie DeMers
Mrs. May B. Morse
Filippi Giona
Luigi Marini
Cesare Malerbo
Dionigi Negri
Rodolfo Gozzo
Agostino Lanza
John Mazzali
Carlo Mazzali
Joseph Brunn
Mrs. G. Brunn
Mrs. Sarah Crane

1895

Amy G. Elton
Emerson V. Morse
Frederick W. Thresher
William E. Thresher
Grace I. Thresher
Minnie L. Cotton
Martha E. Cotton
Edith M. Graham
Leo Greenbacker
Cora M. Taylor
Nan Norton
Aaron W. Hall
Howard J. Pratt
Anna R. Dunham
Hattie W. Harris
Newton W. Baldwin }
Caroline A. Baldwin }
Mrs. Mary I. Hart
Newton H. Baldwin }
Ellen Baldwin }
Mrs. Alice Deming
Mrs. Clara Taylor

1897

Rev. William B. Tuthill }
Lillie H. Tuthill }
Benjamin F. Colby }
Una H. Colby }

1898

Angeline Baldwin
Edward P. Dunham }
Minnie Dunham }
Leumas P. Hart* }
Mrs. Marion Hart* }
Louise Hart
Mrs. Louise E. Moone
Mrs. Alice G. Hall

1899

Charles W. Graham }
Lillie J. Graham }
Mrs. Harriet I. N. Butler*
Harriet R. Butler

1900

Emma Colby
Rev. A. Ferdinand Travis }
Edith M. Travis }

1901

Joseph Wilson }
Anna R. Wilson }
Orcott A. Moffatt }
Arabella Moffatt }

Maude E. Moffatt
Edna L. Brown
Frances L. Colby
Mrs. Inez J. Crane
Edith Johnson
Julia F. Crane
Arthur W. Cotton
Albert F. Johnson
Mrs. Louise Maas
Harry E. Taylor

1902

John Emerson
Thomas W. Emerson
John Loney
Walter E. Hart
Henry H. Spooner
Mary Spooner
Winifred A. Spooner
Ruth N. Spooner
Lena V. Baldwin
Charles J. Stuhlman
Hazel M. Moffatt
Estella P. Watrous
Gertrude Hill
Grace E. Stowell

1903

Frank Stuhlman
Harold W. Upson
Warren W. Upson
Laura L. Baldwin
John Emerson
Mrs. Harriet L. L. Peck*
Norman Van N. Peck
Warren E. Watrous

1904

Joseph Lowden Wilson
Matthew Hammond Griswold
Carl Arvid T. Suneson

1905

Claude W. Stevens
Edward C. Dunham
Lura H. Upson
Helen M. Cowles
Brucie J. Wilson
Nettie Baldwin
Norman W. Warren
Rev. Edgar H. Olmstead
Minnie L. Olmstead
Clifford Whitham
Louis R. Goodrich
Frederic Lines Peck
Oliver D. Kent
G. Jennie Kent
Alfreda W. Johnson
Ellen M. Johnson
Nellie Cecilia Hart
Mrs. Harriet S. Woodruff

1906

Mrs. Catherine Atwater
Mrs. Elizabeth A. Hutchinson
Elizabeth Hutchinson
Mrs. Carrie B. Hill
Mrs. Ida M. C. Correll
Mrs. Emma T. Stevens
Herbert E. Heath
William H. Baldwin
Almon L. Smith
John H. Grocock
Clara E. B. Grocock

1907

Walter S. Lane
Mrs. Lane
Mrs. Mary S. Tucker
Lawrence C. Porter
John E. Johnson
Thomas Thomson
Agnes Thomson

1908

Edward U. Cowles
Oliver Stowell
Emma Martin
Frank Orsie
Clementina Orsie
Frederic H. Norton*
Mrs. Luise Martin
Willis N. Fanning
Alvina H. Fanning

1909

Rev. Carleton Hazen
Julia Trask Hazen
Clarence Beard Baldwin
Jennie Smith Baldwin
Raymond Roswell Watkins
Mrs. Flora Hulbert Kent

1910

Lulah E. Alling
Loretta D. Alling
Cora I. Baldwin
Lillian E. Cotton
Anna E. Eckman
Lillian E. Hall
Ethel Hall
Alice L. Hutchinson
Helen M. Jones
Anna C. Johnson
John Ross
Minnie W. Schmidt
Mildred L. Taylor
Janet Thomson
Dionigi S. Negri*
Jennie E. Negri

1911

Irene Viets
Lidia Gisolo
Robert Thomson
Margaret Thomson
Beatrice Thomson
George L. Stearns
Nellie Stearns
Mrs. Alice Hall
James A. Hall
Amy Langdon Peck

1912

Joseph Albert Lean
Emma Jane Lean
Charles Frederick Johnson
James Shepherd Thompson
Margaret Muir Thompson
David Ross Wilson

1913

Mrs. Benjamin Anderson
Mary Louise Nelson

UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles
This book is DUE on the last date stamped below.

REC'D LD-URL

NOV 08 1985

UC SOUTHERN REGIONAL LIBRARY FACILITY
A 000 104 853 7